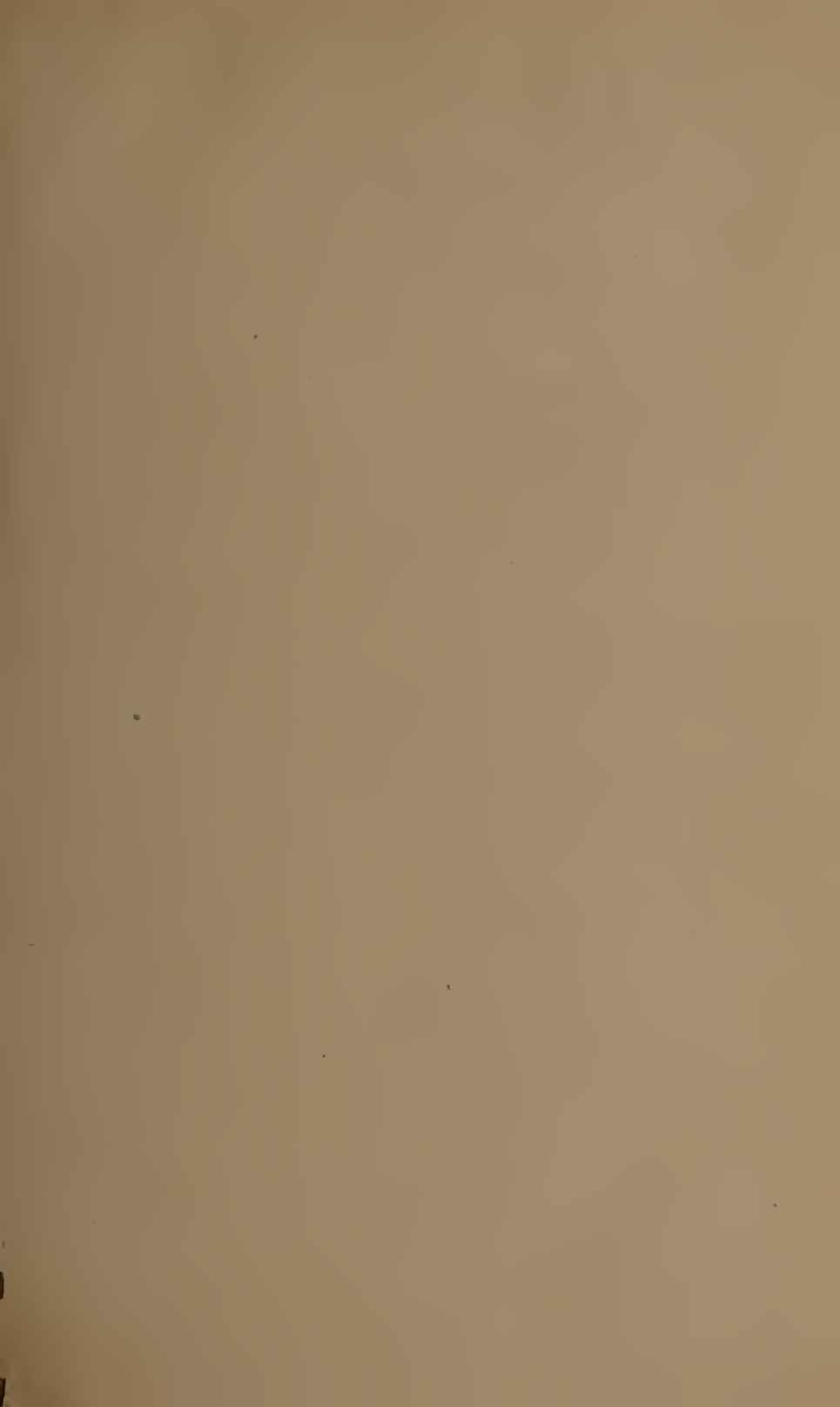


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RESERVE
STORAGE



THE

MISSIONARY HERALD

VOLUME LXXIII.—NUMBER 10

OCTOBER, 1877

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The following arrangement has been made in the system of General Agencies, by the Prudential Committee, with a view to efficiency in the raising of funds.

District Secretaries.

Maine, New Hampshire, and Vermont, . . .	Rev. Wm. Warren, <i>Gorham, Me.</i>
Massachusetts, Connecticut, and Rhode Island,	
New York City and the Middle States, includ- } ing Ohio, }	Rev. Charles P. Bush, D. D., <i>No. 39 Bible House, New York City.</i>
Michigan, Indiana, Illinois, Wisconsin, Minne- } sota, Iowa, Missouri, Kansas, and Nebraska, }	Rev. S. J. Humphrey, <i>Prairie State Bank Building, 112 W. Washington St., Chicago, Ill.</i>

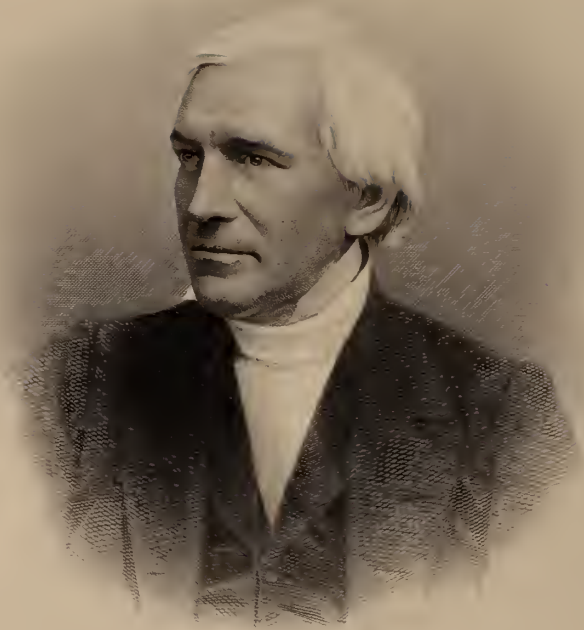
HONORARY MEMBERS.

The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

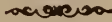
Form for bequest to the Woman's Board: — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1889



S. P. Frost

THE
MISSIONARY HERALD.

VOL. LXXIII.—OCTOBER, 1877.—No. X.



REV. SELAH B. TREAT.

[SUPPLEMENTARY.]

AN obituary notice of the late honored Home Secretary of the American Board was published in the *Missionary Herald* for May last. It was then announced that an engraved likeness would be given in some future number of the *Herald*. That likeness is presented now, and in connection with it, it may not be amiss to supplement the notice printed in May with the following extracts from a much more extended obituary, prepared by Dr. I. N. Tarbox, and published in the "*Congregational Quarterly*," for July:—

"In the year 1818 the family [of Mr. Treat's father] removed from Colebrook [Conn.] to Hartford. The chief motive, as already stated, for the removal was that the children might have better advantages for education. Here the boy, at the age of fourteen, was placed at school under good teachers, and soon entered the Hopkins Grammar School to fit for college. Two years later, in 1820, he entered Yale College. . . .

"Mr. Treat entered College three years after President Day began his administration. The college was poor, and the day of small economies on the part both of trustees and students had not then gone by; but the whole impress of the college on the mind and heart of the student was never better than in those years. There was a democratic equality among the young men, and a beautiful simplicity in the goings-on of life. A high moral as well as intellectual purpose ruled in the little commonwealth, and men were trained for service, and not for dilettanteism. Mr. Treat had the best reasons for looking back to those four years at Yale with solid satisfaction. He was sixteen when he entered and twenty when he was graduated; and he brought from Yale such acquisitions and, more than all, such habits of study as prepared him well for the business of life before him. . . .

"He commenced his law studies very soon after his graduation, and in his selection of the men whom he sought for guides and instructors, in this department of study, he showed that his aims were high. He began with John T. Peters, at that time judge of the Supreme Court of Connecticut whose

daughter he afterwards married. Then he went to the famous law school at Litchfield, and came under the care of James Gould, a man eminent in jurisprudence, and also a judge of the Supreme Court. Afterward he studied with William W. Ellsworth, at Hartford, governor of Connecticut for four years, and long one of the judges of the Supreme Court. He was admitted to the bar in 1826, and took up his residence at East Windsor Hill, in Hartford County. . . . Information as to the manner of Mr. Treat's life there has been sought from one who was his neighbor at the time, and well acquainted with him, and who is still living at the Hill. Major Frederick W. Grant says:— 'He was then a promising young lawyer of superior talent and literary taste. He refused to take any of those little, petty cases so frequent in those days in the country towns. He was a man free from all vices, noble in character, pure, and of unblemished integrity, securing the respect of his seniors and the confidence of all. He was above all meanness, and carried into social life manners at once elevating and refining in all their influence. He was a fine specimen of professional manliness, superior to any young stranger who came to the Hill in those days in all the qualities which go to make up a noble character.' . . .

"About the time when Mr. Treat finished his law studies, in 1826, he had a season of deep emotion and earnest inquiry on the subject of religion. His sister says of this experience, 'He suspended his law studies for two weeks that he might give his undivided attention to the matter.' But he did not reach a final settlement of this great subject at that time. . . .

"In 1831 he removed to Penn Yan, N. Y., for the more permanent establishment of himself in his profession. This was at the beginning of that remarkable period when the land was more thoroughly pervaded with religious interest than at any time before or since. The years 1831 and 1832 will remain as among the most religious years of our history. The Holy Spirit was abroad in all the land.

"His sister thus relates the circumstances relating to this removal, and the happy results that followed: 'In 1830 a near relative of his was principal of the female department in a seminary at Penn Yan, N. Y. A trustee of that seminary, hearing Mr. Treat spoken of, proposed that he should leave Connecticut and locate himself as a lawyer in that vicinity. God's own good hand guided him to Penn Yan in the midst of a powerful revival, in 1831. . . . This same trustee, an elder in the church, labored with him, and persuaded him to make a solemn promise that, with God's help, he would devote himself evermore to His service. When he had been in the place about a week, his heart gave glad and joyous consent to God's claims. Who could have doubted that saw his face?' . . .

"From that time there was a marked change in his thoughts and aims. He had become a law partner at Penn Yan with Hon. Henry Wells, afterwards judge of the Supreme Court in New York, and a promising career of business was opening before him. Not from any want of success did he turn from one profession to another. His prospects as a lawyer were large and inviting. His son, Mr. J. P. Treat, relates, that being on a visit to Western New York a few years since, a prominent man of advanced years said to him, 'If your father had not left the legal profession, he would have been one of

the judges of the Supreme Court of the United States.' Such was the impression that he left behind of his legal ability. But he had joined himself to God's people, and new desires and hopes rose within him. After a long and serious consideration of all that was involved, in 1833 he gave up the profession of law, and went to Andover Seminary to prepare for the ministry. He spent more than two years there, being graduated in 1835. He soon received invitations to settle in the ministry, one of which was from Newark, New Jersey. He decided to go to Newark, — to that colony which his distinguished kinsman had planted more than a hundred and fifty years before. Here he was settled over the Third Presbyterian Church, and remained its pastor for four years, until ill health compelled him to resign his office. This was in 1840. At that time the well-known Dr. Absalom Peters, a kinsman of Mrs. Treat, was editing the 'Biblical Repository and American Eclectic.' He associated Mr. Treat with himself, who for two years was thus employed. . . .

"In 1842 he left this editorial work to settle again in the ministry; but his health, as it proved, was not sufficiently restored, and he delayed the experiment.

"In 1843 began his connection with the American Board, at first as editor of the 'Missionary Herald' and 'Youth's Day-spring.' He was thus introduced into his great life-work. When we look back over the thirty-nine years of his previous life, we can easily discern how eminently he had been fitted for this work. Take all the elements of that large preparation, and how admirably they concentrate themselves upon that which was to follow. The simple life of his childhood, among the hills, in the great school-house of nature; his thorough education in the grammar school at Hartford, and in college; the study of law under wise, able, Christian teachers; the practice of law for seven years, part of the time amidst the oldest and most thoroughly organized society of New England, and part of the time amid the new and forming population of the West; his experiences in the great revival of 1831 and 1832; the study of theology at our oldest theological seminary, then strongly pervaded with the missionary spirit; his four years' experience as a pastor in a Presbyterian church, so that he might have familiar and technical knowledge of the two large denominations then united in the foreign missionary work; his two years' experience as an editor, — who can survey all the singular combinations of this long course of culture, and not acknowledge that a divine hand was leading him and preparing him for those thirty-four years of service which were to intervene before his departure? . . .

"We cannot here attempt a large and thorough analysis of his character. . . . How quietly and courteously he received a friend or a stranger entering his room! How completely, in a moment, did he put the caller at his ease, by his simple, cordial, unpretending manner! He might be busy at the time, but through any reasonable stay the visitor would not know that he was busy. It was an important part of his daily life at the Missionary Rooms, at all hours of the day, to receive these callers. . . . When a man is as wise as he was to give counsel, he will not be likely to fail of opportunities. His law studies and practice, added to his natural good sense, made him eminent for advice, especially in respect to legacies, and the settlement of estates encum-

bered with difficulties. In this respect his death involves a great loss, not only to the American Board, but to the whole circle of affiliated societies.

“Those who have known Mr. Treat intimately will bear testimony to his remarkable modesty. He was never found crowding himself to the front. What he did he had an honorable ambition to do well, and he had also a due regard for the good opinion of his fellow-men; but he never sought to gain that good opinion by artifice. He stood frankly and fairly upon his own merits, rather shrinking from than courting public observation. A striking and unusual illustration of this modesty occurred some twenty-five years ago. Rutgers College, New Jersey, conferred upon him the degree of Doctor of Divinity. It was done against his own express wishes, and he declined the honor. . . .

“One might suppose, from what has thus been said of him, that Mr. Treat’s character was so grave and serious as to be almost sombre; but nothing could be further from the truth. His general purpose in life was very serious, and in his public addresses he seldom indulged in anything humorous; but in all his social intercourse he was exceedingly cheerful and companionable, and he had also a keen sense of the witty. His mind was abundantly stored with amusing anecdotes and incidents, gathered from the large experience of his life and from his wide reading. He saw the ridiculous side of the case easily and quickly, and in his hours of leisure, when his mind was unbent from its severer burdens, he was a good story-teller, as all will bear witness who have been much in his society. On a journey, in his vacations, around the evening fire, in his own simple and hospitable home, or in the homes of his friends, his talk was playful, anecdotal, and highly entertaining. He had been brought into familiar contact with eminent men in almost every department of thought and action, and he had caught the very aroma of this wide companionship. . . .

“Good men are of many types, and the church of Christ is made strong and affluent by the wide variety of gifts and graces in its individual members. Before Mr. Treat was chosen secretary of the Board noble men had filled this office, whose names we honor and whose memories we recall with peculiar pleasure: Dr. Samuel Worcester, Jeremiah Evarts, Dr. Elias Cornelius, Dr. Benjamin B. Wisner, Dr. Rufus Anderson, Rev. David Greene, and Dr. William J. Armstrong. They are all gone except Dr. Anderson, whose venerable form is yet seen occasionally around the places of his former activities. How widely did these men vary in their native and acquired powers, and in the manner of their working! There were characteristic features in each one of them, but the records of their separate lives and their individual work all serve now to enrich the Society in whose behalf they wrought, and, in a higher and broader sense, to enrich the Christian church itself. ‘Whether Paul or Apollos, or Cephas . . . all are yours; and ye are Christ’s, and Christ is God’s.’ From these men Secretary Treat was as different as they were from each other. His name will add new grace and dignity to this honored roll. As years pass on, sacred remembrances will cluster around it, and he will more and more be recognized in his fitness for a special work, as illustrating God’s hand in Missions.”

THE ADJUSTMENT OF EXPENDITURES TO RECEIPTS.

ONE of our generous benefactors, in sending us his cordial greeting, adds: "I hope you will be able to adjust expenditures to receipts during the year to come."

No person can cherish this hope more fervently than the Prudential Committee when they make their annual appropriations, in the month of November, to meet the estimated expenditures of the succeeding year. But it must be remembered that estimated expenditures are necessarily adjusted to *estimated* receipts. For example: as the expenditures of 1877 were adjusted to the receipts of 1877, in November 1876, so the expenditures of 1878 are to be adjusted to the receipts of 1878, in November, 1877. This is the annual financial problem, recurring as regularly as the year rolls around. There is no deposit of money in the treasury of the Board out of which the Prudential Committee draw, so that they can limit their expenditure to what they have already received; but they plan for future expenditure, in the expectation of future receipts. Hence it is the practical question at the close of the financial year, Have the receipts equaled the expenditures? In other words, in order that the Prudential Committee may adjust the expenditures to the receipts, *the churches must adjust the receipts to the expenditures*. If the appropriation made at the beginning of the year is only \$475,000 instead of \$500,000, it may be known that this means severe economy as related to the wants of the missions. If the expenditures fall below that appropriation, as has been the case during the last two years, nearly to \$450,000, it may be known that this means a still severer economy, in the endeavor to adjust the expenditures to a threatened deficiency in the receipts. What if the donations should be adjusted to the appropriations, — that is, should be steadily sustained from year to year, each church carefully guarding against any decline. Then the actual receipts being the same as the estimated receipts, the adjustment of expenditures to receipts is perfect. God speed the day!

 CAN YOU AFFORD NOT TO GIVE?

CORRESPONDENCE in the department of the Home Secretary just now is decidedly suggestive. Some of the problems it hints at may be worthy of serious reflection. Several letters lead us to propound this question: "Is any church so small and weak that it can afford *not* to give to foreign missions?"

We quote from one letter, written in a most excellent spirit: "Your letter calling our attention to the A. B. C. F. M. is at hand. I am requested to reply that your record-book tells a true tale; also that we cannot hope to fill the blank this year. The church has been without a regular supply for some time, and still longer without a pastor, and consequently is much weakened. . . . We thank you for your letter, but can return only our best wishes and prayers."

Such "wishes and prayers" we most heartily reciprocate; and yet we venture to suggest that any church, however weak, whose members will unite

those prayers for the spread of the gospel through the world with a regular contribution which comes from the spirit of self-sacrifice for Christ's sake, will find it the best *home* investment they ever made. No such recipe in the world for chronic church-debility! If any church can afford not to give to foreign missions, we are quite sure this cannot be true of a church which is small and weak. Do we not somewhere read of a "poor widow" who cast into the treasury more than all the rich *because* she gave "of her penury?" May there not be a significance in the *order* of the petitions of the Lord's prayer? We commend the inquiry to all whom it may concern, — "Can you afford *not* to give to foreign missions?"

LEGACIES.

AMONG papers left by the late Home Secretary of the Board, the present secretary found the following letter, with the caption, "Legacies," in Mr. Treat's handwriting, as if he had intended to make some use of it. It was written sometime since, but it certainly presents an important subject, and its suggestions are as timely now as they ever could have been :—

"DEAR SIR, — Please allow a friend of the Board to suggest, in regard to the increase of its receipts, that Christians be urged to remember the cause of missions in making their bequests. Many doubtless fail to do this from not having their attention directed to the subject, who, if it were presented to them, would at once see the propriety (may it not be said the *obligation*?) of leaving a portion of the wealth which the Master has intrusted to them for carrying on his work in the world.

"In the distribution of property to relatives and friends, should He, who in infinite condescension has assumed towards his people the relations of Father, Brother, and Husband, be forgotten ?

"Surely, in taking leave of the wealth which has ministered for years to the daily wants of the owner thereof, bodily and spiritual, — as well as to the gratification of tastes which have beautified his life, — and in transferring it to those who are to come after him, a thank-offering for the good gift is due to the bounteous Giver.

"Even when the property to be bequeathed is very limited, how little would a small sum appropriated to missions detract from the amount. Suppose the testator had but a few hundred dollars to leave, and this to be divided among needy relatives, how imperceptibly would the small sum of twenty-five dollars diminish the receipts of the legatees. Yet if, in all our churches, such bequests were being made, the annual receipts of the Board would be greatly increased, even from such last gifts of the poorer members; while, if the obligation were felt by all, rich and poor, to donate in proportion to their means, a large stream would be flowing into the treasury of the Lord, as Christian souls, 'done with all below,' were taking their flight heavenward."

THE FAMINE IN INDIA.

READERS will notice that several letters from India, in this number of the Herald, refer to the terrible sufferings occasioned by the continued famine. They will notice, also, that the missionaries are doing what they can to minister relief to the perishing multitudes around them — Mr. Rendall saying, “It was a most happy day to me when I was permitted to send a few rupees to different brethren, from funds sent through Mr. Ward, from friends in America.” Are there not other “friends” who will gladly do something in a case so urgent? Mr. Ward, the Treasurer of the American Board, will be most happy to remit any contributions that may be sent to him for this purpose.

CLOSE OF THE FINANCIAL YEAR.

It will be remembered that our financial year commenced with a debt of over \$31,000. Such had been the falling off of donations at the expiration of eleven months, as compared with the same period during the preceding year, that the aggregate deficiency amounted to nearly \$29,000; threatening, if continued during the month of August, to double the debt. The donations for August 1876, amounted to \$60,122, the legacies to \$11,268.80, making a total of \$71,390.80, — nearly \$20,000 less than the receipts during the same month for 1875. We feared that our receipts for the last month of the present year might fall below even those of the corresponding month a year ago; but we are happy to report a gratifying increase, our receipts from donations amounting to \$66,798.94; from legacies, to \$14,346.50; making a total of \$81,145.44.

We are permitted therefore to announce that the addition to the debt is only about \$17,000, and the total debt is now but about \$48,000.

That it is no larger, we have occasion to give thanks to the many churches and individuals who have remembered us with their cheerful, generous gifts. He who sitteth over against the treasury has taken note of the significance of each gift and keeps the permanent record. Had we received similar responses from all the churches, and from a few more donors of like spirit, we should have commenced the new year entirely free from debt. Possibly some such responses are yet to come, too late to be reported among the receipts of the closed year, but not too late, if so specially designated, to help diminish the debt. In this way our tardy friends may possibly catch the receding train before the approaching annual meeting. To all such we will gladly lend a helping hand, and welcome them to the full privileges of a new year of opportunity.

ITEMS FROM THE MISSIONS.

MR. BAIRD wrote from Monastir, *European Turkey*, August 2d, that all was quiet there. It is remarkable that he could also say: “In no previous summer since we have been here has there been so much of religious encouragement in our work. Our audiences have been good notwithstanding the hot weather and the attraction of the coffee parks. Even the political excitement has

had little effect on our work. I think in less than two weeks we shall examine three persons, a man and his wife and a young man, for admission to communion." And looking forward to the uncertain future, he remarks: "Nothing will help us so much, humanly speaking, as a vigorous and bold prosecution of our work. I wish we had five more men entering the field this very day. It seems as if they would be worth more now than at any other time." The latest date from Samokov is August 18th, when all was quiet there.

A letter from Mr. Parsons, of Bardezag, *Western Turkey*, dated July 17, will be found on another page. Then he had been to out-stations and returned in safety. But he had other experience a few weeks later. Starting with Mrs. Parsons and Miss Farnham, to see "her girls [Miss Farnham's] at work in the villages," after passing a Sabbath at Koordbeleng, "exceedingly interested in what they saw," upon a mountain road, heavily wooded, they encountered a robber. Mr. Parsons says: "We were alone with but a single Armenian attendant, to care for the horses. A Circassian sprang suddenly before me, placing the muzzle of his gun at my breast, and at the same time calling lustily for his companions, and repeating, 'Your money or your life. I dismounted and gave him all I had, amounting to about three liras. He was not satisfied and made threats of violence, striking me with the back of a long, well-burnished sword, which he handled with his left hand, keeping in his other the gun pointed at my head, with the forefinger on the trigger. He pricked my pockets and slapped them with his sword one after another, till I emptied them of everything. With the point of his sharp sword he cut the fastenings of a hand-bag hanging from the horn of Mrs. P.'s saddle and emptied its contents upon the ground, and went through a similar process of searching her pockets and the contents of the hoorges [bags]. With the point of his sword he ripped a feather pillow, hoping to find coin. When satisfied that there was no more money he examined the horses, and declared that he must have two of the animals. But he suddenly stopped, backed off, and rapidly disappeared in the woods. Mrs. P. looked at her watch and found that the whole affair had occupied not more than half an hour. I had left my watch at home, anticipating such an emergency. . . . The man was not an ugly looking fellow. I said to myself 'I would not hurt you if I could.' He might easily have shot me from behind a tree, and would have been tempted to do so had I been armed. I was not disappointed. I only wonder that I have escaped so long. In this struggle for life the government cannot protect the provinces."

Mr. Allen of Harpoot, *Eastern Turkey*, wrote, July 20: "We are living at the garden as usual, and so far nothing has occurred to alarm us. In and near the city it seems as quiet and safe as in any previous year. We receive from out-stations, however, distressing accounts of murders, robberies, brutality of soldiers, and the exactions of rapacious officials. The whole land groans under the burden of the war.

"The schools are going on prosperously. The number in the normal school has reached 100; others the same as before reported. The small theological class are prosecuting the studies of their last year with much zeal."

“News Notes” of August 15, from Constantinople, announce that the missionaries had returned to Van, on account of Mr. Scott’s illness. Affairs were more quiet at Van. Mr. Cole had gone to Trebizond, Mr. Parmelee taking his place at Erzroom.

From Satara, *Mahratta Mission*, Mr. Bruce writes, July 25: “The famine from which we have been suffering for a year past is increasing in intensity, and is more severe now than at any previous time. We get only four seers, or about ten pounds, of bare grain for a rupee, and an ordinary laborer can only earn from six to eight rupees a *month*, even when he can find any work to do. This must suffice for himself and family. I wonder how the people manage to live. Every day’s delay of rain now darkens the prospect, and carries up the price of grain. Our trust is in God, who knows our wants and is able to provide for them.”

ANNUAL MEETING OF THE BOARD.

THE sixty-eighth annual meeting of the A. B. C. F. M. will be held at Providence, R. I., commencing Tuesday, October 2d, at 3 o’clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, which should be regarded by those who think of attending the meeting.

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

CHANGES.

THE Zulu mission held its annual meeting in May, at Umzumbi, the “extreme southern station.” The “General Letter,” written from there May 31st, says:—

“In passing the different stations on our way hither, we were impressed with the changes that have taken place in our mission during the past few years. It seems only the other day that Bro. Grout and family were at Umvoti, and Bro. Lindley and family at Inanda. They have been called to leave us with no expectation of returning. Two years ago Bro. Stone was with us at our annual gathering, soon after which he was obliged to return to America on account of sickness in his family, and now we learn that he has been removed to his home above.

He was a faithful, hard working missionary for twenty-four years, among the Zulus. His heart was in the work, and it was no doubt a far greater trial to leave the people whom he had gathered into a church from among the heathen than it was to separate from his own friends and relatives, when he left his native land to preach the gospel in Africa. He was a close student of the Zulu language. He translated portions of the Old and of the New Testament, published an epitome of church history in Zulu, also a summary of general history, and thirty-nine of the hymns in our new hymn book were translated or composed by him.

“At our last annual meeting we had Bro. Wilder with us, and he was then appointed to write this General Letter; but now, from letters just at hand, we can only think of him as having, probably, gone to the better land. We had hoped

that a change to a colder climate would be the means of restoring his health, and that he would be able to return and labor yet many years in the mission field."

POLITICAL AFFAIRS.

With reference to recent and prospective political changes the same letter states:—

"Political changes are taking place in and about Natal, which may sooner or later greatly affect our missionary work. Within a few weeks the Transvaal Republic has been annexed to the British possessions in South Africa. . . . We are especially interested in this movement, as it opens a large extent of country, toward the interior of Africa, to the free, uninterrupted introduction of the Gospel. The Transvaal is about five times as large as Natal, and the English government seeks the welfare and civilization of the native population, and encourages missionary efforts. Of this we have abundant proof here in Natal. Each of our stations, with one or two exceptions, has received a grant of land as a glebe, for the use of the resident missionary, and about six thousand acres have been set apart at each of these stations as a Native Reserve. We also receive from the government over £700 annually for the support of our schools. All this has been freely given without bringing us under any restrictions.

"During the past year, while the Boers and natives have been at war on one side of Natal, the Zulus, on another side, have been very busy arming themselves with guns, preparing, it is generally supposed, to unite with other tribes against the Boers. Every able-bodied man is liable to be put to death if he does not procure a gun for himself. The whole nation is now generally well armed. What will be the result remains to be seen. More than forty years have elapsed since Bro. Grout was driven from the Zulu country. Since then other missionaries have gone there, — Norwegian, German, and English. For the last twenty-five years faithful missionaries have resided in the country, and have tried to preach the gospel. The people have had line upon line, precept

upon precept. There have been some converts, but the great mass love darkness rather than light. Cetyways, the king, when a youth was taught to read by one of the missionaries. He was crowned by Mr. Shepstone, Secretary for Native Affairs, and entered into a treaty with the English government, one article of which required that he should put no one to death without a fair trial. He has violated this treaty, is becoming more and more bold and tyrannical, and kills his people without law or mercy. Under his authority three Christian natives have recently been thus slaughtered. This has greatly alarmed the Christian community, and many are fleeing into Natal. About forty came over in one night from the Rev. Mr. Oftebro's station. It is hardly to be expected that a powerful Christian nation will quietly look on and permit this wholesale murder. The English government may very soon take possession of the Zulu country, and thus open up another large field to the free introduction of Christianity and civilization. The missionaries now in the country are longing and praying for this. At present a Zulu convert cannot unite with a Christian church without permission from the king.

"Here in Natal the natives on the coast and near the towns are becoming demoralized as they come in contact with the whites, — not simply here and there one, not only the men, but their wives and children. This is having a very bad influence on our Christian natives. The time may not be far distant when the government will remove the natives farther back into the country, where they will be out of the reach of this evil influence. Then again, the country along the coast is becoming more thickly settled by foreigners, railways are being constructed, the land is becoming more valuable, and the whites will wish to take it and give the natives other lands in exchange.

"All these things tend to incite us to greater diligence. As yet, the native population in the colony is on the increase, and we have now more missionary work upon our hands than we can do.

We are glad to learn that we may soon have a reinforcement of two ladies. We shall give them a hearty welcome."

VISIT TO THE NEW STATION.

Mr. Tyler wrote from Umsunduzi, June 16th, giving some account of the Missionary Conference which he attended, at Pietermaritzburg, and then reporting a visit to Mr. Pinkerton's new station, thus:—

"After the Conference, Mr. Pixley and I ventured to visit Indunduma, the station occupied by Bro. Pinkerton, far to the north of the colony. *Ventured*, I say, for the visit involved a good deal of hard riding on horseback, over a rough region, and the fording of a river, the best crossing place of which was so bad that a man living within a stone's throw for twenty years had not attempted it. As there were no hotels, or houses of white men on the way, we took with us our commissariat, — a little cocoa and some bread and cheese. After three days of hard riding we were not sorry to welcome, and be welcomed by Brother Pinkerton and his wife, in their isolated field.

"The appearance of this station in its incipiency reminded me forcibly of my own 'roughing it' nearly thirty years ago, at Esidumbini, — fifty miles from post office, market, and a doctor."

THE BUILDINGS.

"We found the indispensable Kaffir hut used as a sleeping room and kitchen by the native men and lads who assist the missionary in building and other work. Near by is the hut of the missionary himself, after the Kaffir model, that is, hemispherical in shape, and covered with long grass, but boasting of a civilized door and window. This for a time answered the purpose of a dormitory, study, and school room. A little farther on is a long, but narrow dwelling, upright and covered with galvanized iron, divided into two rooms; and at the end of one is a Yankee stove, the pipe of which leads into a chimney, not graceful in its architecture, but having this to recommend it, 'It does not smoke a bit.' A wagon-house and horse stable, made of sods, which are not

touched by the white ants, as on the coast, completes the establishment. And all these built by a missionary whose only assistants were Zulu lads, most of whom had probably never handled a hammer or a spade till taught by him.

"Mr. Pinkerton pointed out to me a deep ravine on one side of a mountain, some distance from his house, and said, 'I cut the poles for my hut there, and brought them here on my own shoulders.' And all this he has done with the same enthusiasm with which he would have engaged in building up new churches in Illinois or Colorado."

FRIENDLINESS OF THE PEOPLE.

"I was pleased to notice a manifestation of friendliness to our brother and sister at Indunduma, which we do not see at our older stations on the coast. Whenever the natives slaughter an animal, they make it a rule to send a present to their missionary; and Mr. Pinkerton informed me that he had not been obliged to purchase beef or mutton in a single instance. It is to be hoped this friendliness will continue, and that as they minister to him in carnal things he will to them in spiritual things. That he has made his mark on some of the leading men living in kraals near his house, is evident from a remark one of them made to me: 'I mean to stand up for my missionary, and see that all my children are instructed.' This man's name is Jonas. Let us pray and hope that he may become a God-fearing and God-serving man.

"There is little doubt in respect to the healthiness of Indunduma. Those of our missionaries on the coast who suffer from the heat during the summer months would doubtless find a change to Mr. Pinkerton's residence highly beneficial."

Japan Mission.

PLEASANT AND PROFITABLE SERVICES.

THE following paragraphs, from the Minutes of the recent Annual Meeting of the Japan mission, are of special interest:—

"On Thursday, June 21st, represent-

atives from the eight churches of our field met in the lecture-room of the Kioto school, for conference, and the discussion of subjects to which their attention had been invited by the mission. The room was filled to its utmost capacity, by representatives of the churches, the Kioto Christians and their friends. The meeting was presided over by Rev. J. Neesima.

“Addresses were delivered by Messrs. Neesima, Sawayama, Sawa, Kanamori, and Murakami, upon these several subjects: The intercourse of the churches; the missionary work before the churches; the admission of members; and the manner of organizing new churches. These addresses were listened to with evident and earnest interest, and were followed by informal statements of the condition of the churches by the several delegates.

“In the afternoon members of the mission united, at Mr. Davis’ house, with the representatives of the churches, in listening to a sermon by Mr. Greene upon the text, ‘The fear of the Lord is the beginning of knowledge;’ followed by the baptism of Mr. and Mrs. Greene’s infant daughter, by Rev. P. U. Sawayama. This touching service was followed by the administration of the Lord’s supper, in which Messrs. Neesima and Sawayama led. Thus closed a day of deepest interest and of highest inspiration to us all.”

POSTAL ARRANGEMENTS.

The report of the Kobe station thus refers to one matter of interest to missionaries and their friends, as well as to many others.

“One of the most significant events of the year is the admission of Japan into the postal congress of the world, whereby the rates of postage have been so reduced that a letter to the United States requiring, two years since, twelve or fifteen cents postage, now calls for but a five cent stamp. The time has arrived, foretold by the prophet, when many run to and fro, and knowledge is increased; when travel has become a part of a liberal education, and cheap postage a feature of the enlightenment of the age.

This event is the latest and one of the longest steps yet made toward the admission of Japan into the commonwealth of man — ‘the Federation of the world.’”

THE SATSUMA REBELLION.

Many will be glad to see the following statements, also from the Kobe report, in regard to the causes and aims of that rebellion, in one of the provinces of Japan, which has so seriously taxed the energies of the government for several months: —

“The insurrection at Hagi, near the western point of the island of Nippon, in October last, the fierce and sanguinary out-break in Kumamoto in the same month, each of which were promptly put down, were but premonitory of the thoroughly organized rebellion which culminated on the 19th of February in Kagoshima, the capital of Satsuma, and swept like a tidal wave over the southern half of the island of Kiushiu. This movement has involved in ruin the fortunes and homes of a large part of the inhabitants of three of the most powerful provinces, and is as yet the most portentous unsolved problem that meets the nation.

“The Satsuma rebellion may perhaps receive, in greater or less degree, the sympathy of from one quarter to one third of the nation. Its ruling purpose at the point of its initiation is the maintenance of state sovereignty in the province of Satsuma, and the continued possession of the ancient hereditary rights and revenues of the Samourai, or military class. The affectionate regard and honor in which General Saigo, the military leader of the rebels, has been held by all the nation, is an element of great strength to their cause. To this man’s valor and patriotism at the time of the revolution, ten years ago, more than to that of any other individual, was due the overthrow of the Shogunate (Tycoonate), and the establishment of the Mikado as the executive ruler of the nation. His position has been likened to that of the Duke of Wellington, in England, after the battle of Waterloo.

“The dissatisfaction of multitudes with some of the more radical acts of the ad-

ministration, and the failure of the government to grant the long-promised representative popular assembly, leads many to regard with some degree of complacency the successes of the military class of the Satsuma clan, who, for their own selfish ends, have plunged the nation into civil war.

"The government has expended perhaps fifteen millions of dollars,—from one quarter to one third of the entire annual revenue of the empire,—within the past five months, in endeavors to subdue the rebels, and has forwarded to the seat of war over fifty thousand men. Almost the entire force of the merchant and war steamships of the land has been engaged in carrying troops and supplies to the scene of action. The trade of the northern part of the country is at a stand-still, and the whole nation is groaning under the impoverishment and distress resulting from this fierce conflict, waged in the extreme southwestern point of the empire.

"Our people and our churches have not suffered so seriously, either in business or in person, as those of Tokio, for the tide of war which has brought a fleet of ships centering in Kobe, for troops and supplies, has also brought business and stir to this part of the land, while it has drained the life from the eastern capital. None of our church-members have as yet been drafted for the war.

"The transfer of the Emperor and the court from Tokio to Kioto, which took place in January, and which seems likely to continue till the issues of the rebellion are settled, is a matter of much significance, and of moment to our position and our work.

"A large portion of the population of Japan warmly cherishes the idea of a representative form of government, to be engrafted upon the hitherto existing form of an absolute monarchy. This idea has been born of the influence of Europe and America upon the minds of the more intelligent portion of the people. The desire for the immediate formation of a deliberative popular assembly, to constitute a coördinate branch of the government, and to be the channel through

which the wishes of the people shall be heard in the exercise of the power that rules the nation, has perhaps assumed more definite shape in the province of Tosa, on Shikoku, than in any other, the people having lately forwarded to the central government a sturdy petition, couched in very decided terms, demanding the prompt fulfillment of the long-promised establishment of such an assembly.

"The out-come of this agitation *must* be enlarged liberty, increased intelligence, and, finally, a desire for that light of Christianity which the people are to learn is the foundation of the power and happiness of Christian nations. During this seething time, we may not secure so many permanent additions to our churches as later on. This is emphatically the time for plowing and seed sowing."

OSAKA REPORT—CHANGES—PROGRESS.

The report of Osaka station, presented at the annual meeting of the mission, says:—

"One year has wonderfully changed this station. Last year we could get no foothold anywhere in this great city; now, not only is there no fear of opposition, but permission is given, by under officers, to hold all the Christian meetings we care to hold; and the gospel has free course so far as the city is concerned. Last year we had one church, of twenty-seven members; now we have in that church a membership of thirty-four (five of whom are absent); and besides this, we have in the heart of the city an independent, self-supporting church, of thirteen members, with the only ordained native pastor in Japan at its head. Thus the number of Christians stands this year at forty-seven, against the former twenty-seven.

"Last year the churches contributed all we thought they were able to, but new light has come to us and to them on this subject. Then, they paid little or nothing of the expenses; now they hire every house used except the old chapel, pay rent in four different parts of the city, carry on ten regular Bible and preaching services in as many different places, and,

unaided, have just opened an outstation in Takatsuki, where a little company of five have hired one of our Christians to go and teach them for one month, they paying only his expenses. As this town is an old Daimiate, a place of considerable influence and learning, we hope no little good may come from it.

"Again: The week of prayer was observed by the Osaka Christians for the first time this year; and defective as it was, it certainly was a great help to the church and a joy to the missionaries.

WORK AMONG WOMEN.

"Preparation for new Sabbath-school work has been well begun, and numerous and regular meetings for Bible study and prayer have been helped on by the ladies of the station. But their making the study of the language their first and great duty, to the exclusion of school-work, meets with the hearty approval of the station.

"The opening of Sakai, mentioned so hopefully in last year's report, was given up that we might take full advantage of the unexpected calls for work in Osaka. We cannot nearly fill the places that have asked for preachers of this way; but one large house, of a wealthy and influential doctor, where preaching was kept up for months, has been given up, we are truly sorry to say, because of the partial falling away of one of our most gifted Christians.

TRIALS AND JOYS.

"Two things remain to be noticed of a discouraging nature. (1.) What we for years have feared became at last necessary, and our beloved Dr. Gordon has been constrained to leave us on account of his eyes. (2.) The first case of extreme church discipline, in any of our churches, occurred in this church in June. A member who, for two years, had neglected his covenant and rejected the oft-repeated and kindly given warnings of the church, was with much regret unanimously voted unworthy to be connected with the Christian body. There are two or three other cases under the prayerful consideration of the Christians. These things have made them far more careful

in admitting members; so that some six or seven applicants for baptism are now told that a satisfactory examination in the Scriptures is not enough; there must also be a satisfactory and prolonged examination into each one's life, business, and daily conduct.

"As an offset to these discouragements, it must be emphasized that the prosperity of the church in the city, with its own pastor, has not been without its effect on the old church; and though that old church expressed a desire for another missionary to succeed Dr. Gordon, they were told that their own highest good, and the greatest usefulness of the missionaries would be promoted by their calling some man of God from their own country, and making him their pastor. This they deliberated upon, and have called Miyagawa San (one of Captain Janes' old pupils, now in the training school, and a man of acknowledged ability) to be their acting pastor during vacation. The result remains to be seen.

"It should be noticed that the Naniwa church (the 2d church) is a bold experiment, and every step it takes is watched by us with deep interest. Small in numbers it carries on regular meetings in five different places, and the pastor has to be held in lest he overwork. He thought he could not live on less than \$15.00 per month at first, but he is now living on much less, and is desirous to throw aside translating and devote himself entirely to his pastorate. There have been two additions to his church and several have applied for baptism, but have been told to wait.

"The church has taken a decided stand against the use of sake and tobacco, and requires of all this test of Christian character. On the whole, while there is a constant anxiety on our part, we have a thousand times more reason for hope and joy than for discouragement."

WORK OF TRAINING SCHOOL PUPILS.

Mr. Davis wrote July 7th, from his place of summer rest, five miles north-east of Kioto:—

"About twenty of the best young men in the school have gone out to spend

three months in preaching, scattering tracts, and selling books. Each one is located in a center where there is much interest, some of the places paying all the expenses of the young men, and others a part, only. They go from thirty to three hundred miles away.

“Ten or fifteen other Christian young men have gone to their homes for the vacation, and will let their light shine there, as we trust. As many more remain in Kioto, to hold the central fort and look after some of the younger boys who remain.”



Madura Mission — Southern India.

THE FAMINE.

WRITING from Madura on the 16th of July, Mr. Rendall says:—

“The famine is fearful in its ravages. This morning I was called to see the destitute among the silk weavers of the town. There were a thousand in a garden, many of them suffering from extreme starvation. The expense of our boarding school is about two-thirds more than usual. Many of our own people are suffering terribly. We are doing what we can for them, and it was a most happy day to me when I was permitted to send a few rupees to different brethren, from funds sent through Mr. Ward from friends in America. We have nothing on record that equals this awful time. But I fully believe God will bring good out of it.”

Mr. John S. Chandler wrote from Battalagundu, July 9th, in regard to the work in that station field:—

“The congregations have been reduced a little by the famine, yet not very much; but they have suffered. Contributions are diminished. Attendance on the services has been much affected in some places by the necessity of watching the half ripened crops night and day, lest the hungry poor should take away the few kernels of grain to be found on the stalks. Schools have diminished with few exceptions, and school fees have amounted to nothing except in the boarding school.

“Since coming from the mountains, the last week in May, I have seen hedges of

the aloe plant in which every stalk had been cut down and the heart taken out for food; and the other day, as I went along the public highway, there were large numbers of men, but especially women and children, gathering up and eating the little figs of the banyan trees, generally left for monkeys, lean dogs, and very poor children. Some of our Christians have eaten the bark of trees, others the pith, and many have been eating roots.

RELIGIOUS PROSPECTS.

“This is very sad, but I feel happy to think that it is not reflected in the spiritual condition of this station. During the month of June, I have traveled more than two hundred miles, and been to the four corners, so to speak, of my small field. In a heathen village, where I have before met ignorant, staring heathen, I was welcomed, on a recent visit, by smiling, modest faces, and cordial salaams from the members of a Christian family which had moved thither from the south. They had been taught in the schools of the “Church Missionary” and “Propagation” societies. A pleasant feature of their immigration is that two or three families connected with them are intending to join them in building houses and settling down near my catechist, in a neighboring village, instead of going to their own heathen relatives. The catechist and Christians of that neighboring village are from the pariah caste, and they from one considered a little higher; yet they overlook that for the sake of being near the Christians, and in a clean neighborhood.

“Pastor Davasagayam, who was ordained in January, has zealously and successfully gone in and out among his people, and the Lord seems to be blessing his efforts in a village two or three miles away from Pommanputti, where the church is. In that village one man has given land to the amount of 25 rupees, to purchase a suitable site for a school-house and prayer-house — half the cost. A widow woman has sent her daughter to our boarding school; and a number have united in asking to be gathered into a congregation, that they may have a teacher with them.

"In Pommanputti itself, all of those who, being Romanists, carried back their images to the priest, and united with the Church, are now faithful. One man held aloof for a season on account of the persecution of his Roman Catholic relatives, but has returned to be with us and has sent his daughter to our boarding school. A heathen has also joined the Christians there, and married a Christian girl. In a village west of our bungalow, there are now six or seven adults studying the Bible and Catechism, with a view to receiving baptism and being formed into a Christian congregation. So also in a village equally distant to the east, two or three families have given their word to the catechist that they will be Christians. Again: on the Lower Pulneys, there are Christians (church-members) who have recently moved up there, and who are waiting to be organized into a congregation. The catechist who lives near the base of these hills has himself developed this work, and of his own accord adopted the plan (which I have heartily approved) of spending a week there every month.

"Thus there are four places where I am working for the organization of new congregations, not merely of nominal Christians, but of true believers."



Mahratta Mission — Western India.

FAMINE — A TOUR — ADDITIONS AND CANDIDATES.

DR. BALLANTINE wrote from Ahmednuggur, June 21st: —

"We have had a most pleasant touring season. The famine has driven many of the people elsewhere, in search of food, leaving many villages with but few inhabitants, and I therefore went forth doubtful of results. We were told that we would find it very difficult to obtain supplies in certain districts, and that some sections of the country were quite unsettled, and therefore dangerous. We, however, went forth trusting in the Lord, and were everywhere well received. In January we witnessed a most pleasant

scene at a village called Kokumthan, on the extreme borders of our field, sixty miles north from Ahmednuggur. A young man, formerly a member of a school we had there (but which has been given up for about two years), and a middle-aged woman who has quite a large inheritance in the place, were received into the church, and the two children of the latter were baptized. Since then we hear that two more from the same village have asked for baptism. I am very desirous of sending a teacher there to reëstablish the school.

"While at Belapur, a place of some importance on the Para River, I held evening meetings regularly for the week we were there, in the Mahar chowdi, or rest-house. The people seemed unusually interested. Two young men especially, one of them a member of our school there, wished to be baptized. They have been inquirers for some time, but have not had the courage to come forward. I told them that if they would wait a month I should return that way, and would then bring one of the pastors with me; and if they still desired baptism they should be examined by the church, and if it seemed best, received to membership. Several others expressed a desire for baptism, but not so urgently as these.

"On the 23d of February I again went to Belapur, taking with me pastor Waniram, of Rahuri, and his kirtan. He held two kirtans, one on Saturday and one on Sunday night, which were well attended. On Sunday forenoon six persons presented themselves for examination for admission to the church. These were all accepted, and two others, who had long been excommunicated, were restored to full membership. Pastor W. received all these to the church at the morning service, and also baptized six children belonging to some of the new converts. Of the new members five were men and one a woman. It was a time of great rejoicing there. I have since learned that some of these persons have been subject to persecution from their friends, but we pray that they may have grace given them from on high to hold fast to the faith."

COMMITTING SONS TO THE MISSIONARY — A
BRAHMIN'S TRUST IN CHRIST.

"Just before leaving Belapur, on Monday, I was sent for by the old scribe of the village, a Brahmin. He has been suffering from Bright's disease, and I have, on several previous occasions, prescribed for him. Knowing that his end was near, he now sent for me to put his two sons under my care. One of these is now occupying the position as scribe, in his father's place. The old man was much moved. He drew me close to him, and calling his two sons to come near, placed the right hand of each in my hands, at the same time charging me to take care of them, be a father to them, etc. I promised to render them all the assistance I could, and at the same time, tried to tell him that no human remedies could avail in his case, and that he ought to put his whole trust in God. He replied, 'I do wholly trust in him, and I believe that *your Jesus* (with especial emphasis on these words) is the only true Saviour.' He went on to say that he had heard the truth for a long time — since my father's day; but that he had been ashamed to have men know of it, and had therefore kept his convictions to himself. This was as much as his feeble strength could bear, and he feebly stretched out his hand to me with a motion to retire, which I did, hoping and praying that he might be one of Christ's chosen ones.

"Such cases, I am satisfied, are not rare in this land, where caste ties are so binding. I have seen similar cases myself, and have heard of a number of others. They seem to show that the leaven is working among even the higher castes of India, — a power which must disclose itself sooner or later. I believe the time must come, at no very distant date, when these barriers of caste will be overthrown; and when once the tide is turned in the right direction, who can safely predict the results?"

MRS. GATES ON THE FAMINE.

Mrs. Gates, in a letter dated Sholapur, July 11th, states: —

"The famine account is about the same now, as for the past few months. We see

men, women, and children, all along the roads where grain carts pass, picking up grain which has scattered, kernel by kernel. Many eat it as they pick it out of the dust, their hunger not allowing them to wait for it to be ground or cleaned. We are besieged with beggars, from morning till night. Every morning we feed between fifty and seventy-five *living skeletons*. We judge of cases by their appearance. The government officers here allow us fifty native loaves of bread per day. Most that we feed are little children. We have bought a buffalo, and so have milk for the weak ones. As I go among them, cup and spoon in hand, the little mouths open like those of little birds to receive the food. Some have prospered, and are looking a little better. If a child does not grow better I insist on its being fed before me, as some of these poor women have become so hardened that they starve their children, that they may excite sympathy. It is the only way they can get a support. Mothers come one day with a child, and the next day their arms will be empty.

"The suffering is terrible, and it makes one's heart ache to see the little innocent ones suffering the most. I feel, at times, that the stroke which made our hearts bleed, by taking our own little one, was to prepare us to enter into these scenes and sympathize with the broken-hearted. We long for relief, and wonder if the cup of suffering and woe has not been filled to the brim. Many prophesy that there will be no more rain this year. Yet we feel that all things are in the hands of Him whom we love, and we do not borrow trouble."

Eastern Turkey Mission.

THE ERZROOM AND BITLIS MISSION FAMILIES.

WHATEVER may have been the statements in "American papers," referred to by Mr. Cole, in the letter below, statements in the Missionary Herald are believed to have been correct and distinct — that Mr. Parmelee had retired to Trebizond, with his family and the *families*

of the other Erzroom missionaries, while the other brethren, Messrs. Cole and Pierce, remained at the station, not only looking after the best interests of the missionary work there, but doing all they could to relieve the terrible sufferings of soldiers and people around them. Still it may be best to give this brief letter from Mr. Cole a place in the Herald. It is dated Erzroom, July 24th:—

“From the false light in which we are brought before our friends in the American papers, it seems necessary for us at least to send you a note quite often. It may be some of our friends will get so much troubled respecting us that they will be sending up inquiring notes to you, in which case you will be able to state whereof you do know. Mr. Pierce and I have been holding on here till a little more than two weeks ago, when Mr. P. went to visit his family at Trebizond, and I have been alone.¹ We have as yet had no idea of surrendering our hold on Erzroom; but only took our families away, as we could not get them out to tents as usual, and our children would be in great danger from the impure air of this city. Besides, the nervous strain on the ladies would be great in case of a siege. But as yet the siege has not come, and it begins to look as though the question at issue was to be settled in European Turkey after all, and this place might be spared a siege.

“As for Mr. Knapp, he was not shut up in Erzroom at all, but reached his family [at Bitlis] all right. However, the special prayer put up was not out of place, as they all in Bitlis have been in no little danger from the anarchy that reigned among the Koords. By letters just at hand Mr. Knapp reports a better state of things, as the Governor from Moosh had arrived, and was trying to put down the Koords. We hope they have come to a better state of things. The shops were opening, and trade beginning, after a dead standstill of several weeks.

“I have been working pretty hard among the poor wounded soldiers for the

past two weeks, till within a few days. The English doctors that have reached here are getting into working order now, so I hope not to have quite so much to do among such scenes and smells. More wounded men are coming in from a late battle, near Kars, but more doctors will be in from London within about two weeks. These doctors have performed ten or twelve amputations very successfully, administering chloroform. It is a great day for the Turks to see such skill. ‘The man goes to sleep,’ they say, ‘and wakes up finding his leg taken off, and he has felt no pain!’”

Western Turkey Mission.

THE “HOME” SCHOOL AT CONSTANTINOPLE.

MR. E. E. BLISS wrote from Constantinople, July 13th:—

“The annual examination of classes at the Home closed yesterday, having occupied the afternoons of three successive days. The last day was very rainy, and we expected a small attendance of spectators, so that we were most agreeably disappointed at finding almost our whole available space filled by the parents and friends of the pupils on that day, as it had been also the previous two days. (One hundred and fifty or more were present.) The school is evidently gaining a high reputation, and attracting public attention more and more. Most of the pupils during the past year have been comparatively young, so that no class graduated, and the examinations, therefore, did not cover the higher branches of the course of study. But the promptness and correctness of the answers given, and the whole bearing of the pupils, showed the thoroughness of the discipline to which they had been subjected, and its good results. Prominent in each days’ examinations were the Bible exercises, showing the place God’s word has in the daily instruction of the school.

“The examinations a year ago were then pronounced good; those of this year showed a progress which was noted in terms of admiration by friends who were present both last year and this, and could,

¹ Later. Mr. Pierce has just returned, having come through on post horses in a little less than three days.

therefore, make the comparison. Political events have made the past year one of great and almost constant excitement in our city, but the quiet work of the Home has not been disturbed and the number of pupils (fifty-seven) has been larger than we dared to expect. For the future we trust in God, who has already shown so much favor to the institution, and who is preparing it, we believe, for a career of great usefulness."

THE CIRCASSIANS — VISITING OUT-STATIONS.

Mr. Parsons wrote from Bardezag, near the eastern extremity of the Sea of Marmora, on the 17th of July:—

"Thousands of Circassians within the bounds of this field have been summoned to the war. A brother, whose business is among them, assures me that from every village of ten houses fifteen persons have gone or are preparing to go. One indispensable item of their preparation and equipment is a horse, and the government, not able to furnish them with horses, has winked at their stealing them. Thousands of horses have been taken. At first they took from travelers on the highways, and from those who go from market to market; and then, when all travel and trade were suspended on this account, they entered villages and towns, taking such horses as they pleased from the houses of the people. They took also from travelers, traders, and houses, money and everything they could convert into money, or needed for food or clothing, saying, simply, 'We are going to fight for you. You can labor and trade, and procure these things again.' I need not say that the consequences, to a people so dependent for a livelihood upon their horses, are disastrous.

"It was at such a time that the yearly visit of Mr. Hitchcock and myself to our out-stations was to be made. The only way we could get animals was by having them valued and promising to pay the price set upon them in case they should be stolen. Wherever we went the people were astonished at our escape. We met on the way, for the most part, Circassians, who would undoubtedly have stripped us of everything we had if they

had not recognized us as foreigners, and had some wholesome fear of us as such. Mr. Hitchcock wore a hat! Next to the Circassians the runaway soldiers who infest the mountains are to be feared. But we went the rounds of the field and visited all the out-stations (but Tamluk) unharmed. Mr. Hitchcock will give you an account of the tour."

THE SCHOOL AT BARDEZAG.

"The school here closed last week. The boarders, with two exceptions, have gone to their several homes. I attended the last recitations of the 'ragged school,' as the new branch is called. Children who had never seen the inside of a school-room, and knew not one letter from another a month previous, could read and spell words of two syllables, and syllables of three and four letters; could point out from an outline map the great divisions of the globe, the several countries of Asia, the seas, straits, rivers, islands, etc., of the same; and had made corresponding beginnings in the science of numbers and the art of writing. The teachers of this class have now, for a few weeks, in their several villages, the opportunity of putting in practice the methods by which these results have been attained."

NEED OF ANOTHER MISSIONARY.

"Your last letter to Miss Farnham encourages us to hope that you will send us another missionary family. Is not our position here, in a community of 1,500 families, central to over thirty such communities, some larger and some smaller, but all largely leavened with the Gospel, and holding important relations to hundreds of Turkish towns and villages, one too important to be left dependent on the lives and health of one family? Many eyes are now upon the map of Asia Minor. Those who examine it in its missionary relations will see that among other broad, unoccupied spaces, there is one between the Constantinople and Marsovan stations, between the Sakarius and the Kizil Irmak. It is largely for this, as yet almost unexplored region, — unexplored as a missionary field, — that we ask help. At the close of this war we

expect there will be but one answer to the question: Shall we not go up and take possession of the whole land?"

European Turkey.

THE ESCAPE FROM ESKI ZAGRA — KINDNESS OF TURKS.

THE following letter from Mr. Dwight, of Constantinople, gives some particulars in regard to the escape of mission families from Eski Zagra, in Bulgaria, which was announced by telegram immediately after the families reached Constantinople. Letters from the escaped brethren themselves, with fuller statements, have doubtless been forwarded, but not received up to the time of sending this to the printer. The conduct of the Turks towards these families seems to have been most commendable. Mr. Greene, of Constantinople, writes: "They"—the missionaries—"had conducted themselves with such prudence and kindness towards all parties, that they were befriended in the hour of danger and their lives spared. They cast their bread upon the waters, and found it very soon." Mr. Dwight writes:—

"We have occasion to thank God for his special kindness to our dear friends from Eski Zagra, who have just arrived here, safe and sound, after a terrible experience of a day and a night in the midst of battle and rapine. The party is composed of Messrs. Bond and Marsh, their wives, and five small children. They were able to call upon their Moslem neighbors for aid when the sacking of Eski Zagra commenced, and these neighbors responded heartily, keeping watch over them, interposing to ward off the uplifted sword of a Circassian even, and finally going for them to the Turkish head-quarters, to obtain a guard of regular troops, who watched over them during that terrible night of July 31st. The governor of the place, and other leading Turks also, showed great kindness to the missionaries at that time. They obtained for them permission to travel to the railway with the Turkish refugees, and otherwise assisted them. Our friends lost

everything but the clothes on their backs, but are grateful to have escaped at all.

"The city of Eski Zagra no longer exists. Seven thousand Bulgarian women and children have been saved and sent to Adrianople, and probably some escaped with the Russians, but a great number of the men have been killed. It appears that every Bulgarian male, of military age, who fell into the hands of the Turks, was killed. The moment the Turkish troops began to enter the city the entire Moslem population began to plunder the houses of their Bulgarian neighbors. The only excuse was that the Bulgarians had taken up arms, and had killed, without form of law, some Turks, in a very cold-blooded and inexcusable way. But the whole number of Turks so killed was not over one hundred, and the vengeance taken was horrible beyond all proportion to the crime. It now looks as if a war of extermination were setting in in Bulgaria. We have advised the Samokov friends, and Mrs. Mumford, to withdraw at once."

ANOTHER STATEMENT.

After the foregoing note from Mr. Dwight was prepared for the press, another letter was received from Constantinople, which mentions other facts of interest in regard to the protection and escape of the missionaries, in connection with a much fuller statement of events at and around Eski Zagra. It is dated August 9th, and the writer says:—

"I think Tuesday was the longest day I have seen in Turkey. That morning we found here the Eski Zagra missionaries and their families, *safe*. For a week we had been trying every expedient to get intelligence to and from them. The story of their last week in that place you must learn from them. Suffice it to say now, that the kindness of Mr. Bond to some Turkish neighbors, during the two or three days after the Russians came to Eski Zagra, and when the Turks could not get bread, was the means the Lord used to save the missionary families during the few hours after the Turks recaptured the city, and all was given up to pillage and murder.

"Those poor Turkish neighbors came

into the premises of Mr. Bond, and placed their own bodies between him and the sword of a Circassian, who rushed in to kill and to plunder the house. One old Turkish Hadja (teacher) plead with the robber until the sweat ran down his face, and he prevailed on him to accept a present of money and leave the premises undisturbed.

"The Turkish governor of Eski Zagra was very kind also. But, as I said in the beginning, I *cannot* tell the story. As soon as these friends can rest they will doubtless give you a full narrative. . . .

"On Sunday, July 22, some 10,000 Russians arrived before Eski Zagra. The population was about 25,000. Of these some 8,000 or 10,000 were Turkish. The Russian commander, before entering the town, summoned the Turkish population to surrender their arms, in order to avoid a strife in the streets of the town. It was well known, however, that not more than one fourth of the arms were surrendered, the remainder were concealed. There came with the Russians, from the north, a crowd of *Bulgarians*, of the baser sort, who were intent on revenge and plunder. Notwithstanding the efforts of the provisional Bulgarian government, and of the mass of the citizens of Eski Zagra, these outside Bulgarians, assisted by a few of a similar character in the town, began to plunder Turkish shops in the market. They did not at first take any lives, but they entered the mosques, took valuable copies of the Koran, tore them in pieces, besmeared them with tar, and stuck them on the walls. Presently, becoming insolent, they took Turkish citizens who were obnoxious to them, and some, with or without forms of law, they hewed in pieces with their axes. Mr. Bond thinks that fifty, possibly more, perished in that way, during the week of Bulgarian or Russian sway. In the mean time the Cossack cavalry swept over the plain down toward Philippopolis and Adrianople. The Turkish population fled before it, and the Bulgarians, seeing villages and houses deserted, began to *plunder* and *burn*. Soon the frightened Moslems, perceiving that no army came on in the wake of the cavalry, began to

venture back, to find their homes destroyed; and then the scene was changed. The Bulgarians became fugitives, and their houses and villages were plundered and burned.

"July 30th, Monday, Suleiman Pasha swung his army to the west of Eski Zagra. The Russian force, all with the exception of some one hundred or two hundred men, was fighting Raouf Pasha, several miles east of Eski Zagra. Tuesday noon Suleiman Pasha arrived before Eski Zagra, and *though there was no force of the enemy there*, he at once opened fire on the town with his artillery. And to the surprise of the inhabitants, who did not dream of any such force of Turks being near, the Circassians and Bashi Bazouks rushed in to pillage and burn.¹ The next morning, by order of Suleiman Pasha, all the town was cleared of inhabitants, and a long train of women and children commenced their slow march southward, toward Adrianople. The governor sent for our friends, and gave them neither time nor a guard to return to their home to take even a few articles, but all were hurried at once away; and all that night the sky was red with reflection from the flames of the burning town.

"We know not the end, but, *if* Russia is not interrupted by European diplomacy, I see no reason to doubt that Turkey in the end will be humbled, and Bulgaria made independent of Turkey. . . . Mr. Bond says there was manifested in Eski Zagra, after the entrance of the Russians, a spirit of enmity toward the Protestants, such as to lead him to infer, that if the Bulgarians become independent they will not allow missionaries to labor among them. Yet we can believe that in the end the war is to be overruled for good. There is great suffering among the poor, and *thousands* of fugitives from the borders of the Black Sea are coming in vessels from Varna, to be provided for by the government and by the charity of the

¹ I have just learned (August 10th), that Suleiman Pasha *did* encounter resistance outside of Eski Zagra, from Russians and Bulgarians; but both Mr. Marsh and Mr. Bond say there was no resistance in town to justify the murder and pillage.

people. Up to the present time all our friends in the east, and at Samokov, are safe and well."

Austrian Empire.

STATION REPORTS.

LITTLE has been published in the Herald respecting the work at the several stations occupied in the Austrian Empire, but reports for the last year make it obvious that the prayerful efforts of our brethren there have not been without effect. It seems evident that some souls have been savingly renewed under the influence of truth, and that the brethren have grounds for their confident hope, that foundations are being laid for much greater results in the future. Extracts from some of these reports will be given here, more extensively, perhaps, because so little has been written heretofore which it has seemed expedient to publish. The circumstances of the mission are peculiar, and many things that cheer, and many that are trying to the laborers on the ground, should not be spread before the world.

THE WORK AT PRAGUE (BOHEMIA).

In his report of the work at Prague, Mr. Adams says:—

"At the time of writing the last annual report, word had just been received of the closing of our public services in Prague; and perplexing questions, on whose decision it almost seemed that our continuance in Bohemia depended, were before us, so that the feelings with which that report was written were not of the most hopeful character. But the change from public to private services, in which we are, as yet, unhindered, though diminishing of course the number of attendants, wrought a pleasing change in their character. Those who remained did so from real love for the truth. The attendance upon the service was of itself, in many cases, almost equivalent to a public confession of Christ; so that this attempt of the enemy to hinder us was overruled for the advancement of the work. During

the year the average attendance upon this private preaching, on Sabbath mornings, has been about forty. At this service Mr. N. [an evangelist helper] has almost invariably preached.

MEETINGS FOR PRAYER.

"The week of prayer was observed by us this year for the first time, as a result of which I decided to hold a Sabbath afternoon service, or rather prayer-meeting, which has been continued up to the present time. I have myself conducted this service, usually preaching a short discourse and then giving opportunity for prayer. These meetings have been better attended than their character and my very imperfect use of the language had led me to expect.

"Meetings have also been held at my dwelling on Tuesday evening and Friday afternoon, which I have conducted. The attendance at these meetings has varied from eight or ten to thirty. Mr. N. has conducted meetings in Tizkev on the evenings of Sunday, Monday, Wednesday, and Thursday. The average attendance at all these may have been about twenty, though at many of them thirty or more have been present. The brethren and sisters meet also separately, for prayer, on alternate Friday evenings, and these meetings have been blessed with the special presence of the Spirit.

"During the year there have been two large gatherings at our dwelling, at each of which more than 100 persons were present, at the later nearly 150. This meeting continued all day. In the morning those only were invited who it was thought would be moved to pray for the presence of the Spirit. The prayers were very fervent, and we felt that they were heard. Seldom in America have I felt more sure that God was leading a meeting than in this case, and we have reason to believe that to one or two souls it was a time of decision; while to those who had found Christ previously it was a day not to be forgotten. The gathering of ladies for mission work has been continued, with apparently some increase of interest during the last few months."

VILLAGES—HELPERS.

“In two villages, each about ten miles from Prague, God has wrought in rather a remarkable manner. In still another village, about the same distance from Prague, some of the brethren have been permitted to give their testimony, and they are assured that another visit from them would be cordially welcomed.

“Mr. N.’s work, which has always been a faithful and conscientious one, has the past year been blessed with results quite marked and encouraging. He has worked with his usual earnestness and more than his usual joyfulness, and at least a few souls have found Christ through his instrumentality. His wife proves herself to be all that we hoped, and her influence in general, and especially with the women, is exceedingly happy.”

The useful labors of other helpers are noticed also, and Mr. Adams says: “God, who has thus far helped us, we believe will not forsake us now, nor allow his own work to be broken up in any way. That there is real, active Christian life in the little company of believers, no one would doubt who had the opportunity of intercourse with them; and the testimony for Christ, given by their lives and words, is indeed a powerful one. . . .

“Entering upon the duties of another year, with courage based not so much on results of our work seen as on the multiplying evidences of God’s wonderful direct working here, we ask the prayers of friends here and at home, that He will be pleased to use us and our little work, and all we have, to the glorifying of his name and to the display of himself mightily in this land.”

BRÜNN (MORAVIA)—FAVORABLE CHANGE.

Reporting from Brünn, Mr. Schauffler states:—

“At the time of our annual meeting last year, we were still waiting for the ministry at Vienna to decide whether or not we were to be allowed any degree of liberty in missionary work. Now we have that decision, under which, for four months past, we have been able to do, in a quiet way, all that we have had strength to do. . . .

“What was our delight when we actually saw before us the long-awaited for decision, reversing the action of the police and the Statthalter, and giving us liberty enough to insure the holding of private meetings, if not of public divine service. I at once commenced a Sunday service in our parlor. Three causes operated to limit very much the number of attendants. 1. After so much shame and contempt had been heaped on us during two years, and so many false reports circulated, only those ventured to come who had confidence in us, and were also ready to risk something for the sake of hearing the truth. 2. Admission being by invitation cards, given only to those who applied (a precaution quite necessary under present circumstances), previous comers were not at liberty to bring strangers with them. 3. The restriction forbidding the attendance of children between six and fourteen years of age, not only keeps away a good many children, but also adults who have the care of them. One *good* effect of all this has been, that the audience has been mostly composed of serious listeners and regular attendants. About twenty-five, besides our own family, has been the average; and the number has not diminished as summer came on.”

A BIBLE CLASS.

“Not long after commencing the Sabbath service, I felt moved to invite several serious-minded men, who were regular attendants, to form a week-day evening Bible class. Six or seven men have attended this exercise quite regularly, and it has been to me the most interesting of the week, as it gave an opportunity to communicate freely with minds open to divine truth. Two men joined who had never owned a Bible, and felt too poor to buy one. They could not find the passages referred to, and hardly knew the names of the New Testament books. Very soon they began to perceive the value of God’s Word, and each purchased a copy. Now they read it often, I think they told me daily, with their families.”

A PRAYER-MEETING.

“One day they called on me. They

spoke of the pleasure and profit they found in reading the Bible. I asked them whether they prayed, and was pleasantly surprised to hear that they not only used the Lord's prayer, but also had begun to pray 'out of their hearts.' I gained courage to ask whether we should pray together. They very readily assented, and their prayers showed that it was not the first time they had thus communed with God. I felt so encouraged about their spiritual state, and so desirous of having all who could pray meet together at the throne of grace, that I suggested the idea of a short season of prayer after the Tuesday evening Bible class. When the matter was talked of the next Tuesday evening, the majority were in favor of having an extra prayer-meeting on Saturday evening, as a preparation for Sunday. I was afraid they did not quite understand what it was they were advocating, and explained, as clearly as I could, what a prayer-meeting is. I confess I also feared that they might not yet have a sufficient spirit of prayer to enable them to hold out in devoting an evening to such a meeting, as they are all hard-working men, and most of them particularly pressed on Saturday. But as they decidedly wished it, I agreed; and from four to six of us have met since, for prayer, every Saturday evening.

"A couple of Protestant Bohemian students who attended the Sabbath service brought others in. But as some of them did not know much German I invited them to form a Bohemian Bible class. Six have attended quite regularly."

CASES OF INTEREST.

"During the past four months we have been trying to gather up the tangled and torn threads of work suddenly snatched from us nearly two and a half years ago; and of that attempted in a very imperfect way during the interval, when we could only speak with individuals as opportunity offered. The Lord has owned and blessed his word, and his Spirit has wrought in some hearts, in a few we hope savingly; but I would not dare try to count them up.

"Last summer a Brünn lady, a Protestant, prevailed on a Catholic acquaintance who knew us, to call on my wife and mother with her. She immediately said that she had heard from a young Catholic lady about us, and had come in the hope that she might find that peace which her whole appearance showed that she lacked. She seized every opportunity to attend family prayers, and to converse on religious themes; and it was not very long before the Lord gave her the peace she longed for, and she has ever since seemed to grow steadily in grace and strength.

"She lets her light shine. A Catholic neighbor of hers, who suffers from a very painful and incurable disease, engaged her sympathies. She lent the suffering woman a Bible, which the latter returned, saying she had read it all through, but had found in it nothing for her. She lent her other books, and talked with her, and at length brought her to our house. The sick woman dragged herself up stairs to our dwelling, and before she took a seat said, 'I have come with my friend to see whether I can find here what she has found. I want something for my soul. The doctors told me months ago that I must undergo a dangerous operation; but I am not ready, for I am afraid to die.' For eight years she had not been to confession, because the last time she went a priest had asked her an improper question. Lately she had been so distressed that she went once more, but the priest treated her so rudely that she left in disgust, and went home to comfort herself out of her friend's Bible. Ten days after her first visit, when she came to the service on Sunday, she had lost her despairing look, and after meeting told me that she had made up her mind to yield to the Lord, and could now go with a quiet mind to the hospital. She went. Mrs. Schaufler visited her there, and was astonished and delighted to find how sustained she was, in danger of death, by divine grace and divine truth. After the operation, when asked how she bore it, she held up the Bible, and said, 'In the strength of this book!' Her interest in and efforts for others around her in

the hospital were touching; she wanted all to have what she had found.

"After coming out of the hospital she seemed beset by some hindrance to spiritual growth. In conversation with Mrs. Schaffler she spoke of not being able to forgive some who had wronged her, and was astonished to learn that she could not even offer the Lord's prayer sincerely if she would not forgive her enemies. For weeks she did not dare to use it; but finally some divine word went to her heart during service, after which she went home and yielded the point to the Lord. When she called on the persons she had hated and asked their pardon, they stared at her, and thought her crazy. Her interest in others is great, and with all her weakness and pain she is doing missionary work.

"A very intelligent Catholic workman, who first heard the Gospel in the few public lectures I was permitted to hold in the winter of 1875-6, called on me the past winter. He had read the Bible diligently, and ever since the meetings commenced has been a constant attendant. He belongs to the Bible-class,

and is the one who first proposed having a prayer-meeting on Saturday evening, as an excellent preparation for the Sabbath. His apparently deep interest in divine truth, his earnest prayers, and his struggles with strong temptations, show the work of the Spirit in his heart. I trust it is already a saving work.

"A young Catholic journeyman, who first attended our meetings two and a half years ago, but was afterwards injured by the bad conduct of a Protestant in whose piety he had placed confidence, seems this winter to have been truly awakened. He is greatly concerned for his aged parents and other relatives, and mourns over their insensibility to divine truth. It seems strange to him, now, that they cannot see that they are lost sinners, in need of a Saviour. The other day he begged us to join him in prayer for their conversion.

GRATZ (STYRIA).

The report from Gratz is of much the same general character, and perhaps no less encouraging than those from the other stations. The song here, also, is—"Hitherto hath the Lord helped us."

MISSIONS OF OTHER SOCIETIES.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

THE Annual Report of this Society for the year 1876 gives the following table:—

SUMMARY OF STATISTICS FOR 1876.—FOREIGN MISSIONS.

MISSIONS.	American Missionaries.	Ass't Missionaries.	Missionaries of the W. F. M. S.	Native Preachers.	Local Preachers, Teachers, &c.	Members.	Probationers.	Missionary Collections.	Other Benevolent Contributions.	Sunday-schools.	Scholars.	Day-schools.*	Scholars.
Africa	25	10	1	—	44	2,200	244	\$23 00	\$3 00	48	1,831	14	279
South America	5	4	2	—	—	307	143	—	—	—	500	—	—
Eastern China	5	5	33	78	—	1,255	537	—	16 50	—	744	19	329
Central China	4	1	2	—	3	23	37	—	—	—	76	3	42
Northern China	5	5	3	3	6	39	41	—	—	3	100	2	33
Germany and Switzerland	2	2	—	—	51	37	7,960	2,264	1,961 00	56,368 00	301	13,355	—
Denmark	1	1	—	—	7	9	561	127	377 63	69 81	13	774	—
Norway	1	1	—	—	20	90	2,185	613	1,047 36	36	1,859	—	—
Sweden	1	1	—	—	52	59	4,136	1,527	1,710 79	1,819 21	125	4,931	—
Northern India	27	21	8	3	451	1,281	757	516 87	—	—	133	6,509	200
Southern India	22	3	—	—	1	40	1,179	447	—	—	36	1,687	—
Bulgaria	3	2	—	—	4	10	50	27	34 36	28 48	5	101	3
Italy	2	2	—	—	15	7	774	162	—	—	6	134	—
Japan	5	5	2	—	—	9	43	30	71 12	5 86	3	110	6
Mexico	8	4	3	12	12	126	390	—	1,750 36	—	505	—	302
Total	116	67	24	246	782	22,119	7,346	\$5,655 45	\$61,729 58	715	33,216	247	9,158

* School Statistics incomplete.

PRESBYTERIAN BOARD.

THE last Annual Report of the Presbyterian Board of Foreign Missions, for the year which closed with April, 1877, presents the following statistics of the missions:—

SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1877.

MISSIONS.	Ministers.			Lay Missionaries.			Communicants.	Pupils in Schools
	American.	Native.		American.				
		Ordained.	Licentiate.	Male.	Female.	Native.		
INDIAN TRIBES:								
Senecas	1	1	2	-	2	3	256	-
Chippewas	1	1	-	-	3	-	52	64
Omahas	1	-	-	-	1	-	39	50
Dakotas	2	1	-	-	3	4	204	145
Creeks	1	-	-	-	4	-	53	80
Seminoles	1	-	-	-	1	-	60	-
Nez Perces	-	-	-	-	-	-	670	-
Spokan	-	-	-	-	-	-	429	-
	7	3	2	-	14	7	1,763	339
MEXICO	4	-	12	-	4	10	2,500	-
SOUTH AMERICA:								
United States of Colombia	1	-	-	-	2	1	18	30
Brazil	7	4	-	-	9	12	776	220
Chili	4	-	-	-	4	-	85	-
	12	4	-	-	15	13	879	250
AFRICA:								
Liberia	5	-	-	1	2	-	250	32
Gaboon and Corisco	3	1	1	2	7	18	314	217
	8	1	1	-	9	18	564	249
ASIA.								
INDIA:								
Lodiana	17	11	-	-	28	69	390	5,194
Furrukhabad	10	3	-	-	17	69	329	1,919
Kolapoor	5	-	1	-	5	15	42	496
	32	14	1	-	50	153	761	7,609
SIAM:								
Laos	5	-	2	-	7	3	94	164
	2	-	-	1	3	-	14	-
	7	-	2	1	10	3	108	164
CHINA:								
Canton Mission	4	-	10	1	9	18	214	362
Ningpo Mission	10	9	7	-	10	30	611	360
Shantung and Peking Mission	10	4	4	-	10	6	494	129
	24	13	21	1	29	54	1,319	851
Chinese in California	2	-	-	-	4	5	70	257
JAPAN	3	-	2	2	8	-	255	120
PERSIA	9	14	48	1	16	90	840	1,224
SYRIA	12	3	13	1	15	104	573	3,308
General Total	120	52	101	9	172	447	9,632	14,371

The financial statement for the year is as follows:—

“The receipts of the Board from all sources have been \$473,371.78; the ex-

penditures, \$480,216.84. The debt of the Board at the beginning of the year was \$36,187.93; the debt at the end of the year is \$43,032.99, which shows that

the current expenses of the year were more than the current income by the sum of \$6,845.06. In a year of such wide-spread and severe pecuniary pressure in nearly all business matters, the Board records, with great thankfulness to God, the liberality of his people in support of this cause, which these returns make manifest."

PROTESTANT EPISCOPAL CHURCH.

THE "Spirit of Missions," for June, presents the following statements of "Facts" respecting the foreign missions of this Church:—

"STATIONS. The number of stations is forty-seven (principal and subordinate); twelve of which are in Western Africa, nineteen in China, six in Japan, nine in Haiti, one in Greece (Athens), and one in Palestine (Joppa).

"LABORERS. The whole number of laborers is one hundred and eleven, of whom two are missionary bishops, one the bishop of the Haitien Church and one a bishop-elect, twenty-six are presbyters and deacons (foreign and native), two are physicians, fourteen are foreign ladies, and the remainder are native catechists and teachers.

"AFRICA. In Africa under Rt. Rev. C. Clifton Penick, D. D., missionary bishop, are seven clergymen, three foreign ladies, and twelve catechists and teachers.

"CHINA. In connection with the China mission, besides the Rev. Samuel I. J. Schereschewsky, D. D., bishop-elect, there are seven clergymen, one missionary physician, seven foreign ladies, and twenty-six catechists and teachers.

"JAPAN. In Japan, under the Right Rev. Channing Moore Williams, D. D., there are four clergymen, one missionary physician, two foreign ladies, and nine catechists and teachers.

"HAITI. In the Haitien Church, under the Rt. Rev. James Theodore Holly, D. D., there are eight clergymen and seven catechists and teachers. These seven are not paid by the Foreign Committee.

"GREECE. In Athens there is one

foreign lady assisted by twelve native teachers.

"PALESTINE. In ancient Joppa (now Jaffa) there is one foreign lady assisted by three native teachers.

"BOARDING SCHOOLS. There are thirteen boarding schools, eight for boys and five for girls, two for each being in Africa, three for each in China, one for boys in Tokio (Yedo), in Joppa, and in Port-au-Prince. This last, however, is not immediately supported by the Foreign Committee. The number of pupils in these boarding schools averages thirty. There is also in Tokio a combined boarding and day school for boys, containing forty-six pupils, and a similar institution for girls at Athens, containing six hundred and twenty-four pupils. There are thirty-one day schools containing eight hundred and sixteen pupils, say in all eighteen hundred scholars, besides eighteen Sunday schools, with an attendance of eight hundred and sixty-one children.

"COMMUNICANTS. The number of communicants is about eight hundred, of whom there are in Africa two hundred and fifty, in China two hundred and seventeen (one hundred and ninety-four natives and twenty-three foreigners), in Japan forty-seven (thirty-nine natives and eight foreigners), and in Haiti two hundred and eighty-three.

"THE CHURCH'S PART. The amounts hitherto received have been insufficient to sustain the work as above described; hence the embarrassed financial condition and the consequent inability to meet urgent appeals for *more* laborers, during the last two or three years, from Africa, China, and Japan.

"The Foreign Committee, in their Epiphany appeal, asked for ONE HUNDRED AND FIFTEEN THOUSAND DOLLARS for the current year.

"QUESTIONS. Ought not this state of things to cease, and immense fields which are white to the harvest be entered? Ought not all upon whom the True Light has shined, and who are rejoicing in that Light, to compassionate those who are still in heathen darkness, and deny themselves, that the Gospel of CHRIST may be made known to them?"

MISCELLANY.

ABORIGINAL TRIBES IN INDIA.

THE "Church Missionary Gleaner" (English) under the caption, "An open door to the Santals," makes the following among other interesting statements with reference not to the Santals only, but other aboriginal tribes also, in Hindostan:—

"Most readers of the 'Gleaner,' if asked what the people of India are called, would probably answer, 'Hindus.' Yet there are many millions among them who are not Hindus, either in race, language, or religion. It is supposed that, somewhere about the time when Solomon was building the temple, a mighty invasion of India took place. A people from Central Asia poured over the mountain barrier on the northwest, and gradually spread themselves over the whole country, taking the name of Hindus from the great river they had to cross, the Indus. These invaders belonged to the great family of mankind called 'Aryan,' or 'Caucasian,' or 'Indo-Germanic,' to which also belong the European nations, including ourselves; but the people whose land they thus overran were allied to that other great family called 'Turanian,' which comprises Turks, Tartars, Chinese, etc.

"What became of these dispossessed aboriginal inhabitants of India? Those in the south, called Tamils, Telugus, etc., partly held their ground, and partly mixed with the conquerors, adopting to a large extent their religion and customs. But those in northern and central India were driven from the plains up into the wild mountain districts, just as the ancient Britons were driven by the Anglo-Saxons into the fastnesses of Wales and Cornwall. And there they have dwelt for nearly three thousand years, untouched by the numerous invasions and revolutions which have marked Indian history; and at the present day, under the different names of Gonds, Bhils, Kôls, Koils, Santâls, etc., they live altogether apart from the Hindu population, and distinct from them in language, customs, and religion.

"These aboriginal races have displayed a remarkable readiness to receive the gospel, wherever it has been earnestly and diligently set before them. Perhaps the most successful mission in India has been that of the German Pastor Gossner to the Kôls of Chota Nagpore, of whom some 20,000 converts were gathered in a very few years. The Church Missionary Society labors amongst the Gonds, the Koils, and the Santâls; but owing to the claims of other fields, but little has been done yet for the two former tribes, and it is to the Santâls that we wish now more particularly to refer.

"The Santâls inhabit a mountainous district in Bengal, called the Râjmahal Hills. But they only occupy the valleys. The hills themselves are the home of another perfectly distinct aboriginal tribe, called Pahâris. Their religion is not, like that of the Hindus, the worship of innumerable idols, but consists mainly of a superstitious fear of invisible spirits, who are propitiated by sacrifices. Caste, the iron bonds of which are so great an obstacle to the spread of the gospel among the Hindus, is unknown among them. In moral character, except in one particular, they contrast very favorably with the Hindus. They are industrious, pure, and singularly truthful; but they are terribly addicted to drunkenness.

"Among these people the Church Missionary Society has now five missionaries. There are nearly 1,500 native Christians. The ordination of the first native pastor, the Rev. Ram Charan, who was himself one of the first two converts, and was baptized by the Rev. W. T. Storrs in 1864, was one of the last acts of Bishop Milman.

"An urgent call now comes for the extension of the mission. A year and a half ago, Sir William Muir, the accomplished Orientalist and eminent Indian statesman, visited the central station, at Taljhari, and, in consequence of what he saw, wrote to the Society, begging that its operations might be at once enlarged, and offering £100 for every new station occupied. On hearing this, the Rev. H.

W. Shackell made a similar offer. And at the recent 'Non-Aryan Conference,' Sir W. Muir himself, Sir George Campbell (late Lieutenant-Governor of Bengal), Sir G. Yule, and other eminent Anglo-Indians, most strongly urged the immediate strengthening of the Santál Mission. . . . The very readiness with which the Santáls abandon their ancient habits and superstitions for Hinduism is in one sense an encouragement to the missionary. They will certainly change. Why should not the change be to Christianity? Sir W. Muir and the missionaries believe that if only the country were properly occupied, almost the whole nation would embrace the Gospel. The Pahâris, or hill-men, are also very accessible. Several have already been baptized, and there is among them what is described as 'a marvellous turning towards Christianity.'

"Is not this an open door? We now want men and means to enter in. Who will share in so inviting a work?"



WORK AMONG THE HEATHEN IN SOUTH AFRICA.

A RECENT number of the Lovedale, South Africa, "Christian Express" gives an instructive and suggestive article on this subject, from which the following passages are selected:—

"Nothing can be more purely romantic than some of the ideas entertained by the people at home regarding the heathen. They imagine that those who have heard nothing of the past history of the world, and to whom the future is a blank, would listen with eager curiosity to the account of man's origin, and to the revelation of his destiny in the unseen world; that their hearts would be moved by the story of redemption, and their minds excited by the wonderful teaching of Christ in the gospel; especially as these things come to them with all the freshness of novelty. One has to see the heathen under the preaching of the gospel, before he can believe that this is pure romance. They listen to all these things—and they are usually tolerably attentive—with the most stolid indifference. If they are

moved, their impressions are evanescent. The Kaffirs are keenly alive to their worldly interests—that all Africans are childish, like the negroes, is another erroneous idea—but in spiritual things their torpor is equalled only by that of the most ignorant plowmen at home. To speak to them is oppressive. Their apathy has the resistance of an unresponding stone wall.

"But this is at the first, and things do not continue always so. Even in a small audience there may be found one or two eager listeners. They are anxious, awakened sinners, who have begun to feel the power of the world to come. And it is found, in the case of those whose hearts by grace are made sensible and feeling, that they hear as if life hung upon every word. . . .

"A scheme has grown up gradually at Lovedale, within the last year or two, for evangelizing among the heathen kraals around, which has some new and distinctive features, especially in the combination of different elements, and which may contain one of the secrets of success in Christianizing the heathen of this vast continent, as it admits of universal application and indefinite expansion.

"There are about 70 young men, arranged into thirteen companies, usually of six, who go out on the Sabbath to twenty heathen kraals, extending from the head of the Gaga valley to the stream of the Neeha, and from Kwezana to Macfarlan. A company consists of a leader who takes general charge and gives the address, an interpreter when one is required, a Sunday-school teacher, and three others to assist in teaching and in forming a choir. Their mode of operations is this. At the point where two companies diverge to separate kraals, they unite under the open sky, or under a tree, in singing a hymn and offering up prayer for a blessing on their work. They then go forward. When a company arrives at a kraal, the first thing is to collect the people, but sometimes they find them already gathered and expecting them. They begin the service by singing a Kaffir hymn. This has a peculiar attraction for the people, who have

no music of any kind, and especially when the tunes accord with the Kafir rhythm. Then prayer is offered, and a service is conducted for the adults, consisting of reading the Bible, an address, and prayer. But while this service is going on, the young are taken separately, and as in a Sunday-school, are taught the truths of the Bible, and to learn as well as to sing hymns, and to repeat the Lord's Prayer and Scripture texts. The young are always eager to be taught.

"A great attraction for them, and even for the adults, is the use of Bible pictures. If some of our friends at home, connected with publishing circles, knew the power of these pictures to make the men and the scenes of the Bible seem present and real to the untutored heathen youth, they might get something more effective produced, more true to Eastern life and better colored than these rather unartistic prints.

"It is usual, at the close of the services, for the evangelists to have conversation with the people at an after-meeting, more or less informal.

"There is a feature of the scheme which remains to be mentioned. The Missionary Association, which includes all the workers, meets every week on Saturday evening. The first Saturday of the month is given to hearing the reports of missionary work, either verbal or written, and to conversation on the subject. On the other evenings, papers are read on missionary topics, and portions of the Bible are taken for study. At each meeting there is special prayer for a blessing on the work. . . .

"Several things of a general kind are worthy of being noted. The stages in the progress of the work are observable. At first they meet with hostility, or at least repugnance. The people then become more civil. They also dress better, and refrain from work on the Sabbath. After that their visits are expected and welcomed; the people gather spontaneously, and are disappointed if the evangelists do not come. Meanwhile some cases of saving conversion occur.

"An induction may be made from rather numerous experiments, tried in

the same manner, as to the effect of the personal character of the evangelist. The success that attends the greater prayerfulness, godliness, and earnestness of some particular evangelist cannot be matter of accident. . . .

"There is something most cheering and hopeful in the eagerness of the young to be taught. Who knows what the seed of the truth may one day grow to. The first and lowest effect will be a desire for education."



A SUGGESTION TO POOR DISCIPLES.

THE following note came into the hands of the editor too late to be of any service in relieving the treasury of the Board during the financial year which closed with August last. But the work of the Board has not ceased, its financial difficulties have not all passed away, and both the spirit and the suggestions of the note are just as good for another year as they would have been for the last:—

"TO POOR CONGREGATIONALISTS,

"Dear Brethren and Sisters:—In addressing you, I feel that I am speaking to a large number of our *Church Family*, who, though poor in this world's goods, are 'rich in faith,' zealous for the extension of our Saviour's kingdom, and keenly alive to all interests pertaining to the carrying out of his command, to 'preach the gospel to every creature.'

"In all the plans and operations of our honored *American Board*, as well as its perplexing difficulties and its heavy debt, in common with our rich brethren and sisters, we feel the liveliest sympathy. And now that the debt has become such a weighty hindrance to its usefulness, our hearts yearn to see this incubus removed. Yet the *small* sum that each can give, really lessens the whole amount so little that it does not seem worth while to cast the 'feather in the balance.' But if we *all* should forward even such trifling offerings for this purpose as we can afford, according as the Lord hath prospered us, the *aggregate* would surprise and delight us. For *we, poor members*, are really able to remove that debt by giving only the small sum of one dollar each. Shall we

not do this at once? Let each dollar be as a single drop of the rain, which falling upon the parched earth and withering vegetation, brings back freshness and life.

“So let us *liquidate* that debt. Let us bring together our little mites, pouring all into this empty treasury, and thus bring ‘joy and gladness’ into all hearts that feel depressed because of the onerous load, upon this most valued organization of our church. Why not bring the offerings — the dollars — to the weekly prayer meeting — the *first* one, — and lose no time in accomplishing the desired end? Or perhaps, where this is not practicable, it may be best for each person to send on his own sum. A dollar will be found inclosed to commence with, from

“A POOR CONGREGATIONALIST.”

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GLEANINGS.

— The (English) “Church Missionary Gleaner” says of Bishop Crowther (the colored bishop of the English Church, who has charge of the Niger mission’ West Africa), “His fame has spread abroad through the whole country. The great Mohammedan Sultans in the interior have received Arabic Bibles from him; and everywhere his character is respected, and his work regarded with interest. He has now ten ordained and fourteen unordained agents at work, all of them Africans; and the natives who have cast aside their idols and attached themselves to the worship of the true God now exceed 700 in number, of whom more than 200 are communicants.”

— A teacher recently sent from England to the mission of the Church Missionary Society among the Indians of Northwest America, reporting his first impressions of Metlakahtla, says: “On Sunday I attended service in the church, — a remarkably large building, and not yet quite finished. It is the largest church in British Columbia, and is capable of seating 1,200 people. The church was almost full of Indians, all clean and tidy, and many of them well dressed. As in the school-room, there were no late comers. They are remarkably attentive

and devout in church, no such thing as a head turned being seen. The singing was very hearty, hymns being sung both in English and in the native tongue.”

— The “Iapi Oaye” — “Word Carrier” — published by the Dakota mission, gives the following items from the “Indian Herald:” “The Choctaw Legislature has sent eight young Choctaws to Roanoke College, North Carolina, and pays their expenses. The Choctaws have two public schools and over fifty district schools. The Creeks have three private schools and about thirty public schools. The Cherokees have over eighty common schools.”

— Three English-speaking missionaries are now engaged in evangelistic work among the educated natives of Madras: Mr. Slater of the London Missionary Society, Mr. Todd of the Free Church of Scotland, and Mr. F. Campbell, of the Canada Presbyterian Church. “The fact,” observes the editor of the “Indian Evangelical Review,” “of three men set apart for this kind of work in Madras, goes to show that the church has at length come to recognize its importance as the necessary complement of the Christian education which she has for a generation been diligently carrying on in our large cities.” It is to be regretted that there is any necessity for this complement; that so much preponderance has been given in time past, to the intellectual rather than to the religious side of education.

— The “Christian World” for May has an interesting paper on the past and present of Protestantism in France. Among the various agencies organized for Christian work, are three Bible societies, four religious book and tract societies, a foreign missionary society, five societies for Christian evangelization at home, and others of less moment. In support of these agencies the sum of 2,000,000 francs (nearly \$400,000) is expended annually. These efforts of French Protestants are indicative of a good degree of Christian activity, and cannot fail of most valuable results.

— The Protestants in France labor under great embarrassments. Special invitations must be issued for a prayer meet-

ing in a private house. For a public religious service permission must be obtained a week in advance, of the local authorities, and they may withhold this and prevent meetings if they will. When meetings are held, government agents are ordered to be present, and report. Thus Romanism guards its votaries even in a republic.

DEATHS.

IN Cambridge City, Indiana, July 30th, MRS. ANN MARIA WHITE, wife of Rev. Charles T. White, formerly of the Madura mission, India.

An obituary notice sent for publication in the Herald states that Mrs. White (daughter of Col. L. B. Child) was born at Derby, Vt., April 11, 1834, was married to Mr. White September 4, 1856, and soon sailed with him for India, arriving at Madura April 4, 1857. After laboring twelve years in connection with the Madura mission the family returned to the United States.

"Mrs. White loved the missionary work. The native Christians, especially the catechists' wives, always found in her a ready and helpful friend. She was of a cheerful disposition, — 'her ways were pleasantness, and her paths peace.' In all that related to the prosperity of the native church, or any church she was connected with in this country, she was zealous and winning, working in love.

"Loving the missionary cause so well, and being so well qualified to carry on the work, she was, at the organization of the Woman's Foreign Missionary Society of White Water Presbytery, chosen its president. In prayer-meetings, in Sabbath-school, and social gatherings, she will be missed, and the whole church of Cambridge City lament her sudden death."

The death of MISS EMMA WHIPPLE of the Dakota mission, was briefly announced in September; but it is due to the memory of one so devoted that at least a few words more than the bare statement of her death should appear in the Herald. She died on the 11th of August, aged 24. An obituary notice in

the "Chicago Tribune," of August 12th, states: "The deceased had been for two years a missionary among the Indians of Dakota Territory, located at Bogue Station, Fort Sully. She came to this city three weeks ago last Thursday, with the intention of taking a short vacation. Three weeks ago last Friday afternoon she spoke in the First Congregational Church, before the missionary ladies of the city. She was expecting to start back to the field of her labors on the 20th inst., but her disease took a virulent form, resulting in hæmorrhage, which carried her away.

"During her sickness, Miss Whipple was attended by some of her friends, including her associate, Miss Mary C. Collins, whose home is in Keokuk, Ia., and Miss Cyrene O. Van Duzee, missionary at Erzroom, Turkey. . . . She was possessed of a most amiable disposition, and was beloved by all who knew her. She decided to give her life and energies to Christ years ago, and she gained many friends by the sweetness of her disposition and her consistent Christian life."

Miss Collins writes respecting her sickness and death: "I cannot understand why my dear Miss Whipple was taken. She was so full of strength and life; so zealous; and often would say when I suggested that she was doing too much, 'O, no, I am not. I would rather wear out than rust out.' Hers was a full life, — a complete life. She gave herself to the Lord without reservation. She loved the work of missions, and said, when asked if she desired to go back, 'O yes! I wish I could impress upon the minds of friends how gladly I return. I could not think of not returning now.'

"When I asked her, 'When are you going to get better?' she replied, 'When the Lord wills. I am in his hands; He will do right.' Once she said, 'They gave me a glimpse of Heaven; they let me look in. O, it was beautiful. I thought I was going to die, and I wanted to go. It was n't hard to die. O, it was beautiful!' Her last words to me were, 'Work for the missions. Christ died for missions.' I will work, but why could she not stay and labor with me?"

REV. H. A. WILDER, of the Zulu mission, died at Hartford, Conn., September 7, aged 55. Mr. Wilder was born at Cornwall, Vermont, February 17th, 1822. He graduated from Williams College in 1845, and from East Windsor Theological Seminary in 1848; married Miss Abby T. Linsly, of Cornwall, Vt., February 21st, 1849; was ordained February 29th, the same year, and sailed from Boston for the Zulu field on the 7th of April following. He came on a visit to the United States, with his wife, in 1868, returning to his mission field in 1870. For the last two or three years he has suffered much from illness, which finally constrained him to retire from his work, and he arrived in the United States again on the 30th of January last. For some weeks after his arrival he was thought to be very near to death, but his health improved again, and he removed very recently, with his family, from Waverly, Massachusetts, to Hartford, hoping to make a home there for his son, while he should be in the Theological Seminary. Particulars in regard to the death are not yet received.

The "General Letter" from Zulu mission, received in August last, says of Mr. Wilder: "For a short time after his arrival, in 1849, he had charge of the mission press. He then went to Umtwalumi and commenced a new station, where he was very successful in winning souls to

Christ. He was our secretary nearly all the time that he was in the mission, and was very successful in obtaining funds from government for the support of our mission schools. He was highly esteemed both by his brethren and the natives, and also by the Colonists generally. He regarded Umtwalumi as his home to the last."

REV. BENJAMIN SCHNEIDER, D. D., who has long been a most highly esteemed missionary of the American Board in Turkey, died at Boston, September 14th. An obituary notice may be expected in a future number of the Herald.

DEPARTURES.

Mrs. Elizabeth A. Noyes, wife of Rev. Joseph T. Noyes, of the Madura mission, India, Rev. James E. Tracy, son of Rev. Willam Tracy, of the same mission, Mrs. Fannie S. (Woodcock) Tracy, from South Williamstown, Mass., and Miss Henrietta S. Rendall, daughter of Rev. John Rendall, also of the Madura mission, sailed from New York September 1st, for Liverpool, on the way to join that mission, the last three as new laborers. Mr. Tracy is a graduate of Williams College, and received his theological education at the Chicago and the Union (N. Y.) Seminaries.

OFFERINGS FOR THE DEBT.

MAINE.			
Portland, S. B. Haskell,		\$2 00	
VERMONT.			
West Westminster, A friend,	5 00		
Woodstock, 1st Cong. ch. and so.	2 00	-----	7 00
MASSACHUSETTS.			
Andover, "Andover Hill,"	10 00		
Boston, Mrs. H. B. Hooker, 10; A friend to missions, 5;	15 00		
Brookline, C. F.	5 00		
Holliston, S.,	2 00		
Northampton, A "friend,"	100 00		
North Springfield, M. E. Brown,	1 00		
Plainfield, A friend,	1 00		
Roxbury, Rev. E. F. Hamilton,	20 00		
Springfield, S. M. Coe,	10 00		
Worcester, Central ch. A friend,	10 00	-----	174 00
CONNECTICUT.			
Hartford, balance of subscriptions for expenses of annual meeting (previously acknowledged, 1,700)	14 31		
New Haven, Mrs. P. Perit,		10 00	
Norwich, A member of Broadway ch.		500 00	
West Winsted, J. J. Whiting,		10 00	-----
			634 81
NEW YORK.			
Brooklyn, A friend,		10 00	
Fairport, Mrs. J. Chadwick,		2 00	
Sidney Plains, Betsey Bliss,		5 00	
Waverly, Rev. C. C. Tracy,		50 00	-----
			67 00
OHIO.			
Troy, Rev. M. C. Grosvenor,		10 00	
ILLINOIS.			
Beecher, A friend,		5 00	
Received for the "Debt" in August,		799 31	
Previously acknowledged (see September "Herald,")		9,741 65	

			\$10,540 96

DONATIONS RECEIVED IN AUGUST.

MAINE.			
Aroostook county.			
Patten, Mary A. Frye,	1 00		
Cumberland county.			
Gorham, Cong. ch. and so. of which			
m. c. 6.60;	16 60		
New Gloucester, A. C. M. Foxcroft,	15 00		
Portland, State St. ch. and so. 300;			
do. Mrs. John C. Brooks, special,			
25; St. Lawrence St. Cong. ch. and			
so. 3.90; E. L. Patten, 15; 2d Par-			
ish (of which W. W. Thomas, 100,			
to const. CYRUS HAMLIN FARLEY,			
H. M.) to const. JOHN F. LISCOMB,			
H. M., 203.16;	547 06		
South Freeport, Rev. H. Hsley,	5 00		
Yarmouth, Central Cong. ch. and so.	21 75	605 41	
Franklin county.			
Phillips, O. T. Crosby,	5 00		
Tempe, Cong. ch. and so.	8 50	9 00	
Hancock county.			
Bucksport, Elm St. Cong. ch. and			
so. m. c.	50 00		
Castine, Honorary Member,	2 00		
Ellsworth, Cong. ch. and so.	85 00	87 00	
Kennebec county.			
Gardiner, Cong. ch. and so.		20 90	
Lincoln and Sagadahoc counties.			
Bath, Winter St. Cong. ch. and so.			
m. c. 61 11; Rodney Hyde, 9.12;	70 23		
Phippsburg, Cong. ch. and so.	14 00		
Topsham, Cong. ch. and so.	15 00	93 23	
Oxford county.			
Andover, S. W. Pearson,	10 00		
Bethel, 1st Cong. ch. and so. 50; 2d			
Cong. ch. and so. 25;	75 00		
Rumford, Cong. ch. and so.	6 73	91 73	
Penobscot county, Aux. Soc. E. F. Du-			
ren, Tr.			
Bangor, A friend,	15 00		
Brewer, 1st Cong. ch. and so.	10 00		
Hampden, Cong. ch. and so.	86 26	61 26	
Piscataquis county.			
Brownville, Cong. ch. and so.	14 20		
Foxcroft and Dover, Cong. ch. and			
so. to const. Rev. H. A. LORING,			
H. M.	82 00		
Garland, Cong. ch. and so.	8 00	104 20	
Somerset county.			
Norridgewock, Cong. ch. and so.	50 00		
North Anson, T. H. Spaulding	5 00		
St. Albans, Friends of missions,	2 00	57 00	
Union Conf of Churches.			
Albany, J. H. Lovejoy,	5 00		
Brownfield, Cong. ch. and so.	11 00		
Waterford, 1st Cong. and so. 18.46;			
2d Cong. ch. and so. 8.77; D.			
Warren, 30;	57 23	73 23	
Washington county.			
Cherryfield, J. W. Coffin,	25 00		
Dennysville, Cong. ch. and so. 25;			
P. E. Vose, 5;	80 00		
Jackson Brook, Friends,	2 00		
Machias, Centre St. Cong. ch. and			
so.	18 08		
Milltown (and St. Stephen), Cong. ch.			
and so.	92 83		
Robbinston, Cong. ch. and so.	12 00	179 91	
York county.			
Acton, Cong. ch. and so.	8 25		
Kennebunk, Union ch. and so.	95 50		
Wells, 2d Cong. ch. and so.	15 00		
York, 1st Cong. ch. and so.	33 60	152 25	
		1,542 12	
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. George			
Kingsbury, Tr.			
Alstead Centre, Cong. ch. and so.	15 00		
Alstead East, Cong. ch. and so.	21 00		
Fitzwilliam, Cong. ch. and so.	29 50		
Gilsum, Cong. ch. and so.	11 50		
Keene, 1st Cong. ch. and so. 83.68;			
2d Cong. ch. and so. m. c. 6;	42 68		
Marlboro, Cong. ch. and so.	19 56		
Rindge, Cong. ch. and so.	6 69		
Boxbury, Brigham Nims,	10 00		
Swanzy, Mrs. A. M. Adams,	5 00		
Walpole, 1st Cong. ch. and so.	75 00		
Winchester, Cong. ch. and so. 25.50;			
Rev. and Mrs. J. C. Smith, 10;			
Rev. and Mrs. Elijah Harmon, 10;			
Mrs. C. A. Knapp, 5; H. H. Smith,			
5;	55 50	291 83	
Grafton county.			
Bristol Cong. ch. and so.	1 45		
Haverhill, Cong. ch. and so.	65 18		
Haverhill, Rev. J. Aiken,	3 00		
Hebron, Rev. J. B. Cook and wife,	5 00		
Lebanon, Cong. ch. and so. to const.			
Rev. J. M. Dutton, H. M.	83 37		
Littleton, Cong. ch. and so.	103 60		
Monroe, Cong. ch. and so. m. c.	3 52		
Orford, Cong. ch. and so.	20 50		
Orfordville, Cong. ch. and so.	11 00		
Plymouth, Cong. ch. and so. (of wh.			
9.55 m. c.)	25 55		
West Lebanon, Cong. ch. and so.	40 00	362 17	
Hillsboro co. Conf. of Ch's. George			
Swain, Tr			
Amherst, Cong. ch. and so.	86 70		
Greenfield, Union Cong. ch. and so.	40 00		
Hollis, A friend,	5 00		
Manchester, C. B. Southworth, with			
other dona. to const. ELLA AUGUSTA			
OVERILL, H. M.	50 00		
Mason, Rev. Daniel Goodwin and			
family,	12 00		
Mout Vernon, Cong. ch. and so. of			
which 4 for Papal Lands,	29 00		
Nashua, James Hartshorn,	5 00		
Reed's Ferry, R. W. French,	3 00		
Wilton, 2d Cong. ch. and so.	22 00	202 70	
Merrimac county, Aux. Society.			
Concord, 1st Cong. ch. and so. 35.83;			
W. R. Jewett, with other dona. to			
const. Mrs. HANNAH A. C. JEW-			
ETT, H. M. 50.00	85 83		
Fi-herville, Mrs. Almon Harris,	5 00		
Franklin, Cong. ch. and so.	60 00		
Suncook, A friend,	5 00		
Tilton, Cong. ch. and so.	126 00		
West Concord, Cong. ch. and so.	19 00	294 83	
Rockingham county.			
Atkluson, Mrs. Maria P. Little,	5 00		
Exeter, 2d Cong. ch. and so.	127 49		
Greenland, Cong. ch. and so.	73 75		
North Hampton, Cong. ch. and so.	14 80		
Plaistow and No. Haverhill, Mass.			
Cong. ch. and so.	314 50		
Portsmouth, North Cong. ch. and			
so.	150 00		
Salem, Cong. ch. and so.	10 00		
South Newmarket, Cong. ch. and so.	2 00		
Stratham, Cong. ch. and so.	37 75	735 29	
Strafford county.			
Dover, Belknap Cong. ch. and so.	2 03		
Gilmsanton, Cong. ch. and so.	16 00		
North Conway, Cong. ch. and so.	25 00		
Sanbornton, Cong. ch. and so.	32 00		
Tamworth, Cong. ch. and so. special,	10 00		
Wolfboro, Cong. ch. and so.	28 00	113 08	
Sullivan county, Aux. Soc. N. W.			
Goddard, Tr.			
Acworth Cong. ch. and so.	25 60		
Newport, Cong. ch. and so.	43 75	69 85	
		2,088 70	
VERMONT.			
Addison county.			
Corowall, A friend,	500 00		
New Haven, Cong. ch. and so.	183 00		
Ripton, Cong. ch. and Pastor,	27 00		
West Cornwall, Miss Mary Ann			
Mead,	10 00	720 00	
Bennington county.			
Bennington Centre, 1st Cong. ch.			
and so.	180 15		
Dorset, Cong. ch. and so.	44 25		
Manchester, Cong. ch. and so. to			
const. J. B. HOLLISTER, H. M., 144;			
S. 5;	149 00		
Rupert, Cong. ch. and so. in part by			
G. S. Harmon (of wh. m. c. 10);	114 16	487 66	

Caledonia oo. Conf. of Ch's. T. M.	
Howard, Tr.	
Barnet, Cong. ch. and so.	52 60
East Hardwick, Cong. ch. and so.	25 00
East St. Johnsbury, Cong. ch. and so.	15 00
Lower Waterford, members of Cong. ch.	10 00
McIndoes Falls, Cong. ch. and so. m. c. 10.43; —, .65 cents,	11 13
Peacham, Cong. ch. and so.	36 54
St. Johnsbury, South Cong. ch. and so., 14.73; T. Fairbanks, extra, 5.00; Franklin Fairbanks, 5.00; 1140 73-1,291 00	
Chittenden county.	
Burlington, 3d Cong. ch. and so.	241 05
Colchester, Cong. ch. and so.	6 00
Jericho Centre, Cong. ch. and so.	35 50
Shelburn, Jas. D. Duncan,	25 00
Williston, Cong. ch. and so. m. c.	25 00—332 55
Essex county.	
Granby and Victory, Cong. ch. and so. 14.45; Mrs. H. H. Rice, 1;	15 45
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Montgomery Centre, Cong. ch. and so.	12 00
Lamolle county.	
Cambridge, Cong. ch. and so.	16 00
Stowe, Cong. ch. and so. 30; two friends, 7;	37 00—53 00
Orange County.	
Bradford, E. C. Redington, 5; J. M. Warden, 2;	7 00
Brookfield, 1st Cong. ch. and so.	17 00
Chelsea, Cong. ch. and so.	17 00
Newbury, 1st Cong. ch. and so.	118 48
Post Mills Village, H. H. Niles,	25 00
Strafford, Cong. ch. and so.	37 25
Thetford, 1st Cong. ch. and so. to const. KATE M. MOORE, H. M.	100 00
Tunbridge, Cong. ch. and so.	5 65—327 38
Orleans County.	
Lowell, Cong. ch. and so.	6 87
Newport, Cong. ch. and so. m. c.	25 75
North Craftsbury, Cong. ch. and so.	20 00
West Charleston, Cong. ch. and so.	50 00
Westfield, Cong. ch. and so.	7 13—110 75
Rutland County.	
Brandon, Cong. ch. and so.	29 00
Danby, Cong. ch. and so.	5 00
Fair Haven, Cong. ch. and so.	45 00
Pittsfield, Cong. ch. and so.	2 60
Pittsford, Mrs. Charles Walker,	10 00
West Rutland, Cong. ch. and so. add'l,	5 00—114 60
Washington county, Aux. Soc. G. W. Scott, Tr.	
Montpelier, Bethany ch. and soc.	92 95
Northfield, Cong. ch. and so.	32 03—124 98
Windham county, Aux. Soc. C. F. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	33 00
Brattleboro, Cong. ch. and so. m. c. 124.89; do. Mrs. H. M. L. 25;	149 89
Dunsmurston, Cong. ch. and so.	65 00
Fayetteville, Cong. ch. and so.	7 00
Putney, Rev. Amos Foster,	5 00
West Brattleboro, Cong. ch. and so.	11 58
Westminster, Cong. ch. and so. m. c.	4 00
West Townsend, Cong. ch. and so.	7 90
Windham, Cong. ch. and so. 35; Ed Banks fund, 1;	36 00—319 37
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Gaysville, Cong. ch. and so.	26 50
Hartford, Cong. ch. and so.	54 80
Norwich, Cong. ch. and so.	47 00
Royalton, Cong. ch. and so. m. c. 2; Rev. C. B. Drake, 5;	7 00
Weston, Mrs. S. A. Sprague, 1; do. In memory of her mother, 1; L. P. Bartlett, in memoriam, 2;	4 00
Windsor, S. A. White,	1 00
Woodstock, 1st Cong. ch. and so.	10 85—151 15
—, II.	10 00
—, Friend,	5 00
	4,074 79
Legacies. — Middlebury, Chester Elmer, bal. by C. Elmer, Adm'r,	329 00
Middlebury, Gilbert C. Lane, by C. D. Lane, Ex'r,	181 14

Springfield, Mrs. Hannah S. Davidson, by Gen. P. Ilavwood, Ex'r,	700 00
Thetford, Eunice White, by Samuel Fletcher, Ex'r,	52 00—1,212 14
	5,283 93

MASSACHUSETTS.

Barnstable county.	
Falmouth, Thank-offering from an Honorary Member,	10 00
Harwich, Cong. ch. and so.	8 32
Orleans, Cong. ch. and so. 30; Rev. Charles E. Harwood, 15;	45 00
South Wellfleet, Cong. ch. and so.	20 00
Truro, 1st Cong. ch. and so.	15 00
Yarmouth, 1st Cong. ch. and so.	26 25—124 57
Berkshire county.	
Housatonic, Cong. ch. and so.	48 66
Lanesboro, Cong. ch. and so.	10 00
Lee, Cong. ch. and so. (of wh. 200 from Wellington Smith to constitute his daughter, MARY SHANNON SMITH, and ALBERT J. MOREY, II. M.)	750 00
Pittsfield, 1st Cong. ch. and so. 577.45; N. W. Jones, 39;	607 45
Richmond, Cong. ch. and so.	25 00
South Williamstown, South Cong. ch. and so.	32 03
Stockbridge, Cong. ch. and so.	111 64
West Stockbridge, Village Cong. ch. and so.	19 27
Williamstown, 1st Cong. ch. and so.	115 11—1,719 21
Bristol county.	
Fall River, Central Cong. ch. and so. (of wh. m. c. for Papal Lands, 49 59),	900 07
Mansfield, Cong. ch. and so.	2 83
Raynham, Rev. Asa Mann,	10 00
West Attleboro, 1st Cong. ch. and so.	20 00
Westport, Cong. ch. and so.	11 25—963 20
Brookfield Assoc'n. William Hyde, Tr.	
Gilbertville, Cong. ch. and so.	16 52
Globe Village, Mrs. William Booth,	10 00
New Braintree, Cong. ch. and so.	78 55
North Brookfield, 1st Cong. ch. and so. to const. Mrs. E. D. KNIGHT, II. M.	100 00
Ware, East Cong. ch. "Friends," 50; Mrs. G. G. II. 5;	505 00—710 07
Essex county.	
Andover, West Cong. ch. and so. 64.66; Mrs. J. B. Clough, 20; Rev. C. M. Mesad, 15; Mrs. C. P. T. 5;	104 66
Ballardvale, Union Cong. ch. and so.	20 00
Lawrence, Lawrence St. Cong. ch. and so.	50 00
Salem, Crombie St. ch. and so.	90 00—264 66
Essex county, North	
Amesbury and Salisbury Mills Village, Cong. ch. and so.	15 00
Bradford, Cong. ch. and so.	87 75
Byfield, Cong. ch. and so.	21 00
Georgetown, Memorial ch.	115 42
Haverhill Albert Wentworth,	100 00
Ipawich, South Cong. ch. and so.	100 00
Newbury, 1st Cong. ch. and so.	40 50
Newburyport, Whitefield Cong. ch. and so. 47 33; Mrs. T. C. Tyler, 10;	57 38
West Newbury, 1st Cong. ch. and so. 18; 2d Cong. ch. and so. 10.15;	28 15—565 20
Essex oo. South Conf. of Ch's. O. M. Richardson, Tr.	
Beverly, Dane St. ch. m. c.	86 94
Boxford, 1st Cong. ch. and so.	57 87
Danvers, 1st Cong. ch. and so.	60 00
Essex, North Cong. ch. and so.	50 00
Gloucester, Lanesville Cong. ch. and so.	8 00
Lynn, Central ch. 123 31; Chestnut St. Cong. ch. and so. with other dona. to const. Rev. WILLIAM A. SPAULDING, II. M. 27; North Cong. ch. and so. 14.43; 1st Cong. ch. and so. 10;	179 77
Manchester, Cong. ch. and so.	78 80

North Beverly, 2d Cong. ch. and so. m. c. 11.35; Rev. E. W. Harrington, 25; Mrs. Rebecca Conant, 10;	46 35	Auburndale, Cong. ch. and so. m. c. 136.36; Rev. I. R. Worcester, 100;	236 36
Peabody, South Cong. ch. and so. add'l, 8.25; friends in Rockville ch. 8; A friend, 26; Rev. C. C. Carpenter, 25;	67 25	Bedford, Trin. Cong. ch. and so. (of wh. m. c. 60.87);	85 87
Salem, South Cong. ch. and so. m. c. 101 21	101 21	Billerica, Cong. ch. and so. 38; do. G. E. S. K., 8;	46 00
Saugus, Cong. ch. and so. m. c. 8 25	8 25	Cambridge, Shepard ch. and so. 50; Pilgrim ch., Z. and S., 10;	61 00
West Boxford, Cong. ch. and so. 28 53	—723 02	W. A. B., 1;	58 00
Franklin co. Aux. Soc. William F. Root, Tr.		Cambridgeport, 1st Ev. ch. a friend, Concord, Cong. ch. and so.	5 00
Bernardston, Cong. ch. and so.	22 00	Framingham, Plymouth Cong. ch. and so. 5; Mrs. Grace Hoyt, 3;	58 00
Buckland, Cong. ch. and so.	12 47	Mrs. Grace Bigelow, 2; Mrs. A. J. T., 1;	11 00
Charlemont, 1st Cong. and so.	13 25	Hopkinton, Cong. ch. and so. 42; do. Mrs. P. J. Claffin, 150; do. a friend of missions, to const. A. A. SWEET, H. M. 100;	292 00
Colerain, Cong. ch. and so. 15; Rev. Dr. Strong, 5;	20 00	Lexington, Rev. E. G. Porter, Lincoln, Cong. ch. and so.	10 00
Conway, Cong. ch. and so. m. c.	28 59	Lowell, Kirk St. Cong. ch. and so. to const. GEORGE N. WHIPPLE and JACOB ROGERS, H. M. 719; 1st Cong. ch. and so. 100; Eliot ch. 10;	829 00
Deerfield, Ortho. Cong. ch. and so.	30 00	Malden, 1st Cong. ch. and so.	50 00
East Hawley, H. Seymour, Leverett, 1st Cong. ch. and so.	10 00	Newton Centre, a friend, Newton Lower Falls, Mrs. Benj. Neal,	25 00
Miller's Falls, Mission ch.	17 47	North Chelmsford, 2d Cong. ch. and so.	2 00
Northfield, Trin. Cong. ch. and so.	4 10	Reading, Mrs. Amos Temple, 5; a tenth, 3 50;	25 00
Shelburne, Cong. ch. and so. of wh. for Papal Lands, 7.78;	30 66	Saxonville, Edwards Cong. ch. and so.	8 50
South Deerfield, Cong. ch. and so. to const. HARRIET A. CLEVELAND, H. M.,	59 11	S. nerville, Franklin St. Cong. ch. and so. 150; Broadway Cong. ch. and so. to const. H. B. SELLO, H. M. 100; Prospect Hill ch. and so. 3 64;	44 91
Sunderland, Cong. ch. and so. with other dona. to const. CLARA A. DELANO, H. M.	104 00	South Natick, John Eliot ch.	253 64
Hampden co. Aux. Society. Charles Marsh, Tr.	65 52	Wakefield, Cong. ch. and so.	39 60
Azawam, Cong. ch. and so.	—426 97	Waltham, Trin. Cong. ch. and so.	310 00
Chicopee, 2d Cong. ch. and so.	44 80	Waverly, Cong. ch. and so. 1; a friend, add'l, 3 50;	152 49
Feeding Hills, Cong. ch. and so.	57 50	West Medford, a thank-offering,	4 50
Holyoke, 2d Cong. ch. and so.	6 78	West Newton, Mary A. Stevens,	5 00
Longmeadow, Gents' Benev. Soc. 98.85; Ladies' Benev. Soc. 35.85,	38 64	West Souerville, Cong. ch. and so.	8 50
Ludlow, Cong. ch. and so.	134 70	Winchester, Cong. ch. and so.	1,700 00
Mitcheague, Cong. ch. and so.	53 10	Woburn, North Cong. ch. and so.	16 68—4,405 29
Monson, Cong. ch. and so. (of wh. m. c. 12 92;) 56.49; E. F. Morris, 125; a friend, 50; M. Chapin, 5;	20 00	Middlesex Union.	
Palmer, 2d Cong. ch. and so.	236 49	Dunstable, Cong. ch. and so.	15 00
Springfield, South Cong. ch. and so. 350;	4 27	Lancaster, Cong. ch. and so. 56.13; Edward Phelps, 10;	66 13
"From many an ancient river, From many a palmy plain, They call us to deliver Their land from error's chain,"	1,000	North Leominster, Cong. ch. of Christ,	56 87
"What though the spicy breezes Blow soft o'er Ceylon's isle, Though every propect pleases And only man is vile." 1,000;		Shirley, Rev. D. S.	10 00
"Emulating the example of the late A. W. Porter, of Monson,"		Townsend, Cong. ch. and so.	16 50
500; Mrs. A. C. Hunt, 5;	2,865 00	Westford, Cong. ch. and so. 3; S. 20;	23 00—187 50
Tolland, Cong. ch. and so.	6 00	Norfolk county.	
Westfield, 2d Cong. ch. and so.	35 00	Braintree, 1st Cong. ch. and so. 8.50; do. Ladies' Palestine Miss'y Soc'y, 52;	60 50
West Springfield, Park St. Cong. ch. and so.	65 01—3,567 29	Brookline, Miss H. Nickerson,	2 00
Hampshire county, Aux. Soc.		Canton, Ev. Cong. ch. and so.	21 06
Amherst, 1st Cong. ch. and so. (of wh. m. c. 48.33) 274.61; Amherst College Ch. 203.17; 2d Cong. ch. and so. 22.12; a friend, 10;	509 90	Dedham, a friend,	1 00
Belchertown, Cong. ch. and so.	1 00 00	Dover, Cong. ch. and so.	2 00
Easthampton, E. H. Sawyer, add'l, 50; Mrs. M. G. Gale, 5;	55 00	Hyde Park, 1st Cong. ch. and so.	54 62
Enfield, Cong. ch. and so.	100 00	Medfield, 2d Cong. ch. and so. (of wh. m. c. 20);	122 25
Granby, a friend of missions,	148 37	Needham, Ev. Cong. ch. and so.	5 00
Greenwich, Cong. ch. and so.	32 75	Quincy, Cong. ch. and so.	97 50
Hadley, Russell Cong. ch. and so. m. c.	34 39	Rand lph, 1st Ch. S. A.	2 00
Middlefield, Cong. ch. and so.	92 27	South Braintree, Cong. ch. and so.	6 35
Northampton, "W.,"	200 00	South Weymouth, 2d Cong. ch. and so. (of wh. 25 from Mrs. Eliza T. Loud, with prev. dona. to const. HANNAH STOWELL, H. M.) 89;	175 00
Pittsfield, Cong. ch. and so.	40 64	Union Cong. ch. and so. 86.00;	19 34
South Amherst, Cong. ch. and so.	10 00	Stoughton, 1st Cong. ch. and so.	24 00
Southampton, Cong. ch. and so.	63 45	Walpole, Orth. Cong. ch. and so.	81 00
South Hadley, 1st Cong. ch. and so. 13; a friend, 10;	23 00	West Medway, Cong. ch. and so.	8 00
South Hadley Falls, 1st Cong. ch. and so.	55 75	Wollaston Heights, Cong. ch. and so.	8 00
Westhampton, Cong. ch. and so.	24 90	Wrentham, Cong. ch. and so. 36; Cynthia Hawes, 100; Elvira Fales, 5;	141 00—825 62
Williamshurgh, 1st Cong. ch. and so.	48 40—1,541 82		
Middlesex county.			
Ashland, Cong. ch. and so.	16 49		

Old Colony Auxiliary.	
New Bedford, Trin. Cong. ch. and so.	144 32
Plymouth county.	
Abington, 1st Cong. ch. and so.	11 78
Brockton, Porter Ev. ch. and so.	
annual coll. 178.82; do. m. c.	
26 94; A friend 25;	235 76
Campello, Cong. ch. and so. 43 14;	
Sarah Packard, 25;	68 14
Halifax, Cong. ch. and so.	14 20
Marshfield, 1st Cong. ch. and so.	
add'l,	11 00
Middleboro, 1st Cong. ch. and so.	6 59
North Middleboro, Cong. ch. and so.	51 70
Scituate, Trin. Cong. ch. and so. 12;	
A friend, 19;	22 00—421 17
Suffolk county.	
Boston. 2d Church (Dorchester),	
2,025.55 (of which 100 from Frank	
Wood to const. THOMAS W. BICK-	
NELL, II. M.); Shawmut ch. 1,117-	
82; Union ch., M. W. W., 1,000; do.	
A friend, 100; Old South ch. 457;	
Winthrop ch. (Charlestown),	
379.19; Central ch. 266; Phil-	
lips ch., T. T. H., 200; do. a friend,	
2 51; do. Mrs. D. 2; 1st Ch.	
(Charlestown), 200; South Evang.	
ch. (West Roxbury), 118; Park	
St. ch. 118; Berkeley St. ch.	
104.78; Salem and Mariners' ch.	
55; Eliot ch. 29.8; do. a friend,	
10; Vine St. ch. m. c. 20; E	
St. ch. 7.65; Mount Vernon ch.	
3; Village ch. (Dorchester), 2;	
"Not an Honorary Member," 75;	
H. B. H. 4; J. M. H. 3; Silas	
A. Quincy, 20; Sarah, 20; Dr.	
Foltz, 10; A friend, 10; R. W. 5;	
A. W. and L. C. Clapp, 5; R. S.	
L. 5; X 5; A friend, 2; A friend	
of missions, 15; Mary Russell	
Waldron, 1; A widow, So. Boston,	
1; Gaffer, 1; X. 1; W. A. Davis,	
50 cents; Box in the Cabinet,	
3.39; Rev.	6,447.59
Chelsea, 3d ch. and so. 10; 6.	
I. P. Langworthy, D. D., 25; A	
friend, 2;	37 00—6,484 59
Worcester county, North.	
Ashburnham, 1st Cong. ch. and so	
with other dona. to const. WALTER	
O. PARKER, II. M.	70 00
Athol, 1st Cong. ch. and so., M. A. P.	75
Hubbard-ton, Ev. Cong. ch. and so.	23 00
Gardner, 1st Cong. ch. and so.	62 45
Phillips' on, A friend,	5 00
Royalston, 1st Cong. ch. and so.	144 75
Templeton, Trin. Cong. ch. and so.	11 00
Winchendon, No. Cong. ch. and so.	
m. c. 13.64; Friends, 16 36;	1 00—346 95
Worcester co. Central Ass'n. E. H.	
Sanford, Tr.	
Sterling, Cong. ch. and so.	46 22
Weh-ster, J. E. H.	1 00
West Boylston, Cong. ch. and so.	
m. c.	35 00
Worcester, David Whitcomb, 1,500;	
Philip H. Moen, 500; Mrs. D. M.	
Willis, to const. CLARA WILLIS,	
H. M. 100; Mrs. A. H. W. 20;	
Rev. & Mrs. J. M. R. Eaton, 15;	
In memory of Charles and Teresa	
Boardman, 10; "Worcester," 5;	2,150 00—2,232 22
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Grafton, Evang. Cong. ch. and so.	92 46
Millbury, 2d Cong. ch. and so. 60.04;	
A friend of mi-sions, 10;	70 04
Sutton, 1st Cong. ch. and so.	64 35
Westboro. A. M. 20; A helper, 5;	25 00
Whitinsville, Cong. ch. and so. (of	
which m. c. 392.44) 2,820.44; "The	
baby's money," 10.12; M. 1;	2,381 56—3,083 41
	28,736 08
Legacies. — Boston, Mary G. Dash-	
wood, by C. D. Ingersoll, Ex'r,	50 00
Easthampton, Samuel Williston, by	
Edmund H. Sawyer, Ex'r,	2,000 00

Enfield, J. B. Woods, by W. B. Kim-	
ball, Ex'r, to const. Rev. R. M.	
Woods, II. M.	50 00
Falmouth, Mrs. Abigail Lewis, by	
Thomas Lewis, Ex'r,	200 00
Methuen, Charles Pelham, by Jacob	
Emerson, Ex'r, in part,	2,000 00
Whitinsville, E. W. Fletcher, by	
Chas. P. Whitin, Ex'r,	500 00—4,800 00
	33,536 08

RHODE ISLAND.

Barrington, Cong. ch. and so.	150 00
Bristol, Cong. ch. and so. 735;	
Thomas Shepard, 20;	755 00
Crauston, Franklin Cong. ch. and	
so. 4.33; Rev. J. P. Root, 5.62;	10 00
Little Compton, United Cong. ch.	
and so (of which for Papal Lauds,	
5.06); 33.12; Male and Female	
Miss'y Soc'y, 2.50;	35 62
Newport, United Cong. ch. and so.	
(of which 100 from A friend to	
const. SAM'L McADAM, II. M.)	147 40
Pawtucket, Cong. ch. and so. 175;	
Rev. C. Blodgett, D. D. to const.	
CHARLOTTE E. LEAVITT, II. M.	
100;	275 00
Providence, Union Cong. ch. and so.	
50; Pilgrim Cong. ch. and so.	
350; Elmwood Cong. ch. and so.	
50; Geo. H. Corliss, 1,000; H. T.	
S. 10;	1,910 00
River Point, Cong. ch. and so.	8 60
Tiverton, Cong. ch. and so.	11 13—3,303 55

CONNECTICUT.

Fairfield county.	
Brookfield, Cong. ch. and so.	19 27
Darien, Cong. ch. and so.	45 0
Easton, Cong. ch. and so.	40 00
Fairfield, 1st Cong. ch. and so. m. c.	54 56
George own, Cong. ch. and so.	10 35
Greenwich, A loving gift from a "de-	
parted friend,"	276 87
Huntington, Cong. ch. and so.	50 00
Monroe, Cong. ch. and so.	15 25
North Greenwich, Cong. ch. and so.	88 64
North Stamford, Cong. ch. and so.	20 00
Norwalk, A friend,	200 00
South Norwalk, "Two friends,"	
add'l,	8 00
Stamford, Rev. D. C. Comstock,	50 00
Stratford, Cong. ch. and so. with	
other dona. to const. LUCY B.	
WHEELER, II. M. 51.30; do. m. c.	
17; "Oronoque," 8.10;	77 00
Wilton, Cong. ch. and so. m. c.	8 55—963 49
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so. m. c.	11 93
East Granby, Cong. ch. and so.	7 62
East Hartford, Cong. ch. and so. 74;	
Susan F. Elmer, 10;	84 00
Farmington, 1st Cong. ch. and so.	
100; Three friends, 25;	125 00
Granby, 1st Cong. ch. and so.	9 00
Hartford, Centre Cong. ch. and so.	
m. c. 8.29; D. H. Wells, 50; Thank	
Off-ring of an Honorary Member,	
25; T. S. Childs, D. D., 25; Au-	
gusta M. Manning, 15;	123 29
Manchester, E. A. Bliss,	5 00
New Britain, South Cong. ch. and so.	299 53
South Glastenbury, Cong. ch. and	
so.	10 11
South Windsor, 1st Cong. ch. and so.	65 00
Unionville, Edward Lyman,	5 00
Wapping, A friend,	2 00
West Hartford, Charles Boswell,	250 00
Wethersfield, Cong. ch. and so. add'l,	3 00
Windsor, Cong. ch. and so.	94 05—1,094 53
Litchfield county, G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	28 50
New Milford, "Special,"	10 00
North Cornwall, Benev. Assoc.	51 37
Terryville, Cong. ch. and so., to	
const. IRA H. STOUGHTON, II. M.	176 00
Thomaston, Cong. ch. and so. 37.97;	
Pebebe Hatch, 10;	47 97
Winsted, Friends,	20 00—288 84

Middlesex co. E. C. Hungerford, Tr.	
Deep River, Genge Spenser,	25 00
East Haddam, 1st Cong. ch. and so.	22 17
Haddam, Cong. ch. and so.	21 00
Milington, Cong. ch. and so.	12 50
Old Saybrook, Cong. ch. and so.	24 35—105 02
New Haven county, F. T. Jarman, Agent.	
Bethany, Cong. ch. and so.	22 72
Branford, Cong. ch. and so.	11 00
Derby, 1st Cong. ch. and so.	29 75
New Haven, 1st Cong. ch. and so. in. c. 54.14; Howard Ave. Cong. ch. and so. 50; North Cong. ch. and so. m. c. 3.40; do. A. Treat, 50; do. J. L. Eusign, 30; do. A friend, 100; Yale College Ch. 10; Mrs. Eliza H. Pratt, 50; M. T. Land- fear, 25; Rev. Wm. H. Gilbert, 10; C. H. of C. T. 10; "Z. Rose," 8; Mrs. M. F. W. Abbott, 5;	405 54
Southbury, HERMON PEARL, to const. himself H. M.	100 00
Waterbury, 2d Cong. ch. and so.	434 85—1,003 86
New London county, C. Butler and L. A. Hyde, Trs.	
Greenville, Cong. ch. and so.	77 60
Griswold, Cong. ch. and so.	26 00
Groton, Cong. ch. and so. to const.	
Mrs. MARY E. WHITMAN, H. M.	136 66
Hanover, Cong. ch. and so.	44 80
Lebanon, Exeter Cong. ch. and so. 22.27; A friend, 15;	37 27
Mohegan, Cong. ch. and so.	13 97
New London, 1st Cong. ch. and so. m. c. 102.93; 2d Cong. ch. and so. add'l, 50; do. m. c. 8.66;	161 59
North Stonington Cong. ch. and so. 127; G. A. Avery, 40;	187 00
Norwich, 2d Cong. ch. and so. 21.90; Broadway Cong. ch. and so. m. c. 15.40; do. D. M. 25; 1st Cong. ch. and so. m. c. 3.81;	66 11
Preston, Cong. ch. and so.	36 00
Stonington, 2d Cong. ch. and so.	133 65—903 65
Tolland county, E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	28 60
Mansfield, 2d Cong. ch. and so.	17 71
Rockville, 1st Cong. ch. and so. m. c. 5; Rev. C. E. Gorion, 5;	10 00
West Stafford, Cong. ch. and so.	10 86
Willington, Cong. ch. and so.	7 00—74 17
Windham county.	
Abington, Cong. ch. and so.	10 00
Ashford, Cong. ch. and so.	27 00
North Woodstock, Cong. ch. and so. m. c. 6.50; A friend, 5;	11 50
Thompson, A friend and Honorary Member,	2 00
Westford, Cong. ch. and so. 7; Rev. Oscar Bissell, 10;	17 00
West Killingly, Westfield Cong. ch. and so.	70 18
Windsor, Cong. ch. and so.	84 00
Woodstock, 1st Cong. ch. and so., with other donations, to const. EMILY J. BOWEN, H. M.	25 62—247 30
	4,756 86

Legacies — Killingworth, Reuben K. Hinckley, by Isaac Kelsey, Ex'r	150 00
New Haven, Mrs. Irene Larned, by Robbins Battell, Ex'r,	5,000 00
Northfield, Rev. E. Elijah W. Tucker, by John A. Tucker,	50 00
Plainville, Mrs. Della R. Marsh, by Henry Beckwith, Ex'r, 4,000; int. 194.44;	4,194 44—9,334 44
	14,150 30

NEW YORK.

Bethania, Rev. J. H. Griffiths, 1; J. L. Burton, 40 cents;	1 40
Bethel, Welsh Cong. ch. and so.	1 50
Binghamton, 1st Cong. ch. and so.	160 20
Brooklyn, Ch. of Pilgrims, S. B. Chit- tenden, 250; Mr. and Mrs. Jonathan W. Hayes, 100; Julius Davenport, 50; G. G. 4;	404 00

Canaan Four Corners, Cong. ch. and so.	85 00
Canaan, 1st Cong. ch. and so.	111 83
Chenango Forks, Cong. ch. and so.	5 90
Clifton Springs, Rev. W. W. Warner	10 00
Crown Point, 1st Cong. ch. and so.	26 25
Danby, Cong. ch. and so.	25 00
Elmira, A friend,	5 00
Floyd, Welsh Cong. ch. and so.	6 00
Hamilton, "A poor Congregationalist,"	1 00
Helena, Linus Kibbe,	20 00
Junius, Rev. Alvin Conper,	15 00
Mario, Cong. ch. and so.	18 50
Miller's Place, Cong. ch. and so. m. c.	44 00
Mooers, Rev. Willard Child, D. D.	10 00
Mt. Sinai, Cong. ch. and so.	16 12
Munsville, Cong. ch. and so.	6 00
New York, Broadway Tab. Ch., H. F. Hills, 100; do. Rev. L. S. Ilohart, 20; Wm. E. Dodge, 2,500; Z. Stiles Ely, 500; G. G. Williams, 100; Leon- ard H. Bradley, 100; Mr. and Mrs. J. H. Sweetser, 50; Charles Merrill, 25; A friend, 25; C. P. B., 20; J. E., 20; John S. Pierson, 10; H. E. Clark, 5; An "ex-pastor," 5; A friend, 2; F. E. Stewart, 90 cts.	3,482 90
Norwich, Mrs. R. A. Barber,	2 00
Ogden Center, Mrs. Mary A. Dyer,	5 00
Oswego, Cong. ch. and so. m. c.	19 76
Phelps, Mrs. Wm. H. Jackson,	2 80
Port Richmond, Cong. ch. and so.	10 00
Rensselaer Falls, Cong. ch. and so.	15 00
Sandusky, Calv. Meth. Ch.	2 25
Sandy Hill, Isabella Johnston	1 25
Schroon Lake, Rev. N. H. Bell,	6 00
Strykersville, Cong. ch. and so.	6 00
Troy, Rev. J. P. Cushman,	20 00
Upper Red Hook, Mrs. Fraocis Elting,	10 00
Utica, S. Wells Williams,	50 00
West Bloomfield, Cong. ch. and so.	100 00
West Java, Cong. ch. and so.	13 00
Westmoreland, 1st Cong. ch. and so.	3 65
West Point, Rev. John Forsyth, D. D.	50 00
Woodville, Cong. ch. and so.	8 00
—, "Friend,"	5 00—4,784 36

NEW JERSEY.

Morristown, Mrs. Joanna Woodruff	5 00
Newark, Belleville Ave. ch. Rev. Ray Palmer, D. D.	25 00
Orange, Trinity Cong. ch. and so. of wh. 100 to const. MARY L. ADAMS, H. M.	123 70
Orange Valley, Alex. Brownlie,	10 00
Paterson, Cong. ch. and so. m. c.	3 00
Plainfield, a friend,	5 00
Princeton, Frederic Vinton, 10; Clara H. Hamlin, 5;	15 00
South Orange, Rev. J. H. Worcester, Jr.	25 00
Stanley, Cong. ch. and so. 8.60; do. Henry R. Jones, 25;	33 60—245 80

PENNSYLVANIA.

Birmingham, Welsh Cong. ch. and so. for Mexico,	11 30
Blosburgh, Welsh Cong. ch. and so.	5 50
Bradford, Welsh Cong. ch. and so.	2 44
Brooklyn, Rev. J. Best,	10 00
Clifford, Welsh Cong. ch. and so.	2 00
Ebensburgh, Calv. Meth. ch. 1.14; Welsh Cong. ch. and so. 5;	6 14
Erie, M. W. Tyler,	5 00
Harrisburg, J. W. Weir,	50 00
Pittsburgh, Welsh Cong. ch. and so.	38 34
Selin's Grove, Rev. H. B. Belmer,	5 00
Scranton, F. E. Nettleton,	5 00
Van Buren, Penn. Synod's Com. on missions of C. P. Church to const. ISAAC BIDDLE and Rev. PHILIP AX- TELL, H. M.	166 98—307 70

MARYLAND.

Baltimore, W. H. Newcoub,	5 00
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DISTRICT OF COLUMBIA.

Washington, Peter Parker, 500; Ralph Dunning, 180;	680 00
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WEST VIRGINIA.	
Pennsboro, Lucy H. Kimball,	10 00
NORTH CAROLINA.	
Hendersonville, Mrs. Wm. H. Williams,	10 00
FLORIDA	
Leesburgh, Mrs. E. C. Dowling,	2 00
TENNESSEE.	
Coal Creek, Welsh Cong. ch. and so.	10 00
OHIO.	
Ashtabula, 1st Cong. ch. and so.	45 00
Athens Co., B.	25 00
Bellevue, Cong. ch. and so. 14.60; El- vira Boie, 15; Spencer W. Boie, 10;	39 60
Belpre, Cong. ch. and so.	14 25
Brookfield, Welsh Cong. ch. and so.	3 50
Burton, a few individuals,	35 00
Chagrin Falls, "Corals and garden," 1.05; Seymour Taylor, for Apaiang, 5 cents,	1 10
Chatham Centre, Cong. ch. and so.	31 00
Chardon, Rev. John Patchin,	5 00
Cleveland, Rev. H. C. Hayden,	25 00
Columbus, Welsh Cong. ch. and so.	2 00
Crab creek, Welsh Cong. ch. and so.	3 00
Edinburgh, Cong. ch. and so., add'l,	1 00
Gomer, Welsh Cong. ch. and so.	7 57
Hudson, Cong. ch. and so.	30 00
Huntsburg, Cong. ch. and so.	27 00
Jefferson, 1st Cong. ch. and so.	6 41
Medina, 1st Cong. ch. and so.	23 00
Milan, 1st Presb. ch. in part,	37 00
Nebo, Welsh Cong. ch. and so.	2 10
North Amherst, Cong. ch. and so. 21.75; Rev. H. C. Haskell, 25;	46 78
Oakhill, Welsh Cong. ch. and so.	3 00
Norwalk, Cong. ch. and so.	3 00
Palmyra, Welsh Cong. ch. and so.	16 00
Parisville, Rev. Daniel W. Hughes and wife,	7 58
Parkman, Cong. ch. and so.	2 25
Pomeroy, Welsh Cong. ch. and so,	6 32
Radnor, Welsh Cong. ch. and so.	36 07
Ruggles, Cong. ch. and so. 45; Mrs. S. L. Gault's S. S. class, 4.16;	49 16
Saybrook, Cong. ch. and so.	9 82
Syracuse, Welsh Cong. ch. and so.	5 00
Tallmadge, Cong. ch. and so.	7 54
Ty'nghos, Welsh Cong. ch. and so.	2 00
Welshfield, Cong. ch. and so.	5 35
Windham, Mrs. Eliza Earl,	10 00—573 40
<i>Legacies.</i> —Burton, Mrs. L. Beach, by Peter Hitecock,	
Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,	62 42—87 42
	660 82
INDIANA.	
Bloomington, Rev. E. Ballantine, D. D.	4 00
Kort Wayne, Ply. Cong. ch. and so.	13 00
Francisco, congregation,	3 50
Mechanicsville, Cong. ch. and so.	2 00—22 50
ILLINOIS.	
Alton, Ch. of the Redeemer,	62 00
Beardstown, Cong. ch. and so.	15 00
Beecher, a friend,	20 00
Carthage, "Friends," 20; H. L. Rand, 8;	25 00
Chesterfield, Cong. ch. and so., add'l,	10 00
Chicago, N. E. Cong. ch. and so. (of which m. c., 3.98), 186.72; Lincoln Park Cong. ch. and so. m. c. 10; Rev. E. W. Clark, 10; E. S. Hul- burd, 8.75; Mrs. Mary H. Sargent, 1;	216 47
Clifton, Cong. ch. and so.	8 76
Delavan, Cong. ch. and so.	7 50
Earleville, Cong. ch. and so.	24 25
Elgin, Cong. ch. and so. (of which O. H. Jenne, 20);	44 54
Elnwood, Cong. ch. and so.	42 50
Galesburg, "W. B. W." 15; Rev. A. L. Chapin, 10;	25 00
Galva, Cong. ch. and so.	27 00

Geneseo, Mrs. L. B. Perry, 15; Mrs. Chas. Berry, 10;	25 00
Geneva, Cong. ch. and so.	22 10
Godfrey, ch. of Christ,	40 00
Granville, Cong. ch. and s. s.	40 82
Gridley, Cong. ch. and so.	8 00
Hennepin, Cong. ch. and so.	10 76
Henry, Huldah Hoyt,	1 00
Illinsdale, Rev. F. Bascom,	10 00
Illini, Cong. ch. and so.	18 00
Ivanhoe, R. Osgood,	5 00
La Harpe, Cong. ch. and so.	18 50
Lake Forest, Rev. W. A. Nichols,	25 00
Lexington, A friend of Foreign Mis- sions,	2 00
Lyonsville, Cong. ch. and so.	11 27
Malden, Cong. ch. and so.	30 00
Marshall, Cong. ch. and so., 2.65; La- dies Miss'y Soc'y, 2.35;	5 00
Milburn, Cong. ch. and so.	8 00
Morrison, Cong. ch. and so.	34 50
Outario, Cong. ch. and so.	20 00
Paxton, Cong. ch. and so., 11.60; S. P. Bushnell, 25;	36 60
Payson, Cong. ch. and so. 30; J. K. Scarborough, 50;	80 00
Peoria, Cong. and so. 44.16; do. Rev. A. A. S. 20;	64 16
Plainfield, Cong. ch. and so. 27; Rev. Edward Ebbs, 10;	37 00
Plymouth, Cong. ch. and so.	7 00
Polo, Rev. and Mrs. R. M. Pearson,	5 00
Port Byron, Cong. ch. and so.	2 75
Rockford, Rev. Hope Brown,	5 00
Rock Island, A friend, 10; I. S. Knowlton, 5;	15 00
Solon Mills, R. R. Crosby,	1 00
St. Charles, Cong. ch. and so.	14 11
Sterling, Cong. ch. and so.	16 31
Tonica, Cong. ch. and so.	15 00
Tremont, Cong. ch. and so.	16 65
Wheaton, 1st ch. of Christ,	15 00
Wyanet, Cong. ch. and so.	7 28—1,203 83

<i>Legacies.</i> —Crystal Lake, Simon S. Gates, by Wm. D. Gates, Exr.	
	1,000 00
	2,203 83

MICHIGAN.

Adrian, Rev. and Mrs. D. W. Comestock,	2 50
Alpine and Walker, G. A. P. and S. W. P.	2 00
Bay City, Mrs. M. W. Wilder,	5 00
Benzoia, 1st Cong. ch. and so.	20 13
Covert, Cong. ch. and so.	29 00
Detroit, 1st Cong. ch. and so. to const. F. MILLIGAN, C. E. FOX, A. BOURNE, E. D. JONES, and A. HOWARD, H. M. 503; Mrs. A. E. Parsons, 25;	528 00
Hersey, Cong. ch. and so.	4 00
Jackson, a friend,	5 00
Maple Rapids, Rev. Wm. Platt,	5 00
Niles, William Ware,	20 00
Owosso, Cong. ch. and so.	55 00
Romeo, Mrs. A. T. Andrews,	25 00—700 63

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so.	119 78
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MINNESOTA

Austin, Union Cong. ch. and so. 77.19; A friend, 2;	79 19
Cottage Grove, Cong. ch. and so.	5 00
Lenora, Cong. ch. and so.	7 60
Lone Tree, L. C. and C. Gilbert,	1 00
LuVerne, Rev. C. W. Matthews and family,	5 00
Maine and St. Olaf, Cong. ch. and so.	3 00
Minneapolis, Plymouth ch. and so.	24 21
Plainville, Cong. ch. and so.	32 00
Rochester, Mrs. Mary W. Porter,	5 50
Sleepy Eye, Cong. ch. and so.	4 27
St. Charles, Cong. ch. and so.	25 00—196 77
Zumbrota, J. C. Stearnes,	

IOWA.

Alden, Cong. ch. and so.	5 00
Atlantic, Cong. ch. and so.	20 50
Bellevue, Womens' Miss'y Soc'y	2 90

Cedar Falls, Cong. ch. and so.	25 00
Chester, Cong. ch. and so.	54 00
Clinton, 1st Cong. ch. and so.	16 15
College Springs, Cong. ch. and so.	18 00
Danville, Cong. ch. and so.	18 00
Davenport, Edwards Cong. ch. and so.	
73; German Cong. ch. 3 75;	81 75
Denmark, Cong. ch. and so.	101.50;
Kellogg, Day, 10;	111 50
Des Moines, Ply. Cong. ch. and so.	70 73
Dubuque, Calista C. Rogers,	10 10
Exira, Rev. J. M. Cumings,	1 00
Fairfax, Cong. ch. and so.	25 00
Grinnell, Mrs. Mary B. Day,	10 00
Iowa City, Rev. Geo. Thacher, D. D.	5 00
Iowa Falls, Cong. ch. and so.	15 00
Maquoketa, Mrs. C. L. McCloy,	10 00
Marshalltown, Cong. ch. and so.	35 00
Mitchell, Cong. ch. and so.	3 00
Monroe, Cong. ch. and so.	2 61
Ogden, Cong. ch. and so.	13 40
Oskaloosa, Cong. ch. and so.	45 00
Stacyville, Cong. ch. and so.	16 50
Stuart, Cong. ch. and so.	11 50
Tabor, Cong. ch. and so.	56 35
Traer, Cong. ch. and so.	30 00—712 94

WISCONSIN.

Alderly, James Thomson,	5 00
Appleton, Cong. ch. and so.	39 10
Arena, Cong. ch. and so.	6 00
Baraboo, Cong. ch. and so.	5 84
Beloit, 1st Cong. ch. and so. 36; Mrs.	
D. Cluny, 5;	41 00
Berlin, Hiram Joslyn,	50 00
Bristol and Paris, Cong. ch. and so.	40 00
Clinton, Cong. ch. and so.	29 51
Columbus, Olive t. ch.	14 73
Dodgeville, Mrs. Jane H. Jones,	10 00
Duraud, Cong. ch. and so.	11 50
Ft. Howard, Cong. ch. and so.	30 00
Geneva Lake, 1st Presb. ch.	39 80
Lancaster, Cong. ch. and so.	10 20
Markesan, Cong. ch. and so.	5 00
Menasha, a friend,	25 10
Oconomowoc, Cong. ch. and so. 33; a	
friend, 5.00;	43 00
Potosi, Burton, Mt. Zion, and Rock-	
ville Cong. ch. and so.	17 00
Princeton, Cong. ch. and so.	2 00
Racine, 1st Cong. ch. and so.	10 97
Ripon, M.	25 00
Rosendale, Cong. ch. and so.	35 67
Sparta, Cong. ch. and so.	30 33
Sun Prairie, Cong. ch. and so. m. c.	2 00
Waupun, Cong. ch. and so.	30 00
Wauwatosa, Cong. ch. and so.	50 00
—, "Cash,"	10 00—618 55

Legacies. — Dodgeville, legacy of Mrs. Ellen K. Davies acknowledged in September Herald is found to belong in General Permanent Fund, and is now deducted from amount of legacies.

KANSAS.

Blue Rapids, Cong. ch. and so.	2 23
Brookville, Cong. ch. and so.	15 00
Council Grove, Cong. ch. and so.	10 00
Louisville, Cong. ch. and so.	6 00
Ossawatimie, Cong. ch. and so.	9 00
Scatter Creek, Cong. ch. and so.	3 40—45 63

NEBRASKA.

Columbus, Cong. ch. and so.	14 37
Crete, Thank-offering of Ger. servant	
girl,	3 00—17 37

CALIFORNIA.

Los Angeles, Unknown,	40 00
Oakland, 1st Cong. ch. and so., 143.70;	
Plymouth Av. ch., 13; A friend, a	
thank-offering for returning health,	
10 3 50;	260 20
Sacramento, Cong. ch. and so.	65 30
San Francisco, Plymouth Cong. ch.	
and so.	50 61
Santa Cruz, 1st Cong. ch. and so.	15 75—431 86

COLORADO.

Colorado Springs, Cong. ch. and so.	27 50
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CANADA.

Province of Quebec, —	
Sherbrooke, Arch'd Duff,	5 00
St. Catharines, Wm. J. McCalla,	25 10—30 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Wm. S. Lee,	15 00
Labrador, —, B. R. S.	12 00
Turkey, —, "Tithea,"	20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, Treasurer.	
For outfits and expenses of Misses	
Price and Morris of Zulu Mission, 1,230 00	
"Miss Wilson's outfit and expenses	
to Japan,	850 00
"outfit of Miss Dyer,	325 00
"Miss H. S. Rendall's outfit for Ma-	
dura,	325 00
"Girls' school at Ahmednugger, ex-	
tra,	80 00
"several missions, in part,	4,001 00—8,361 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,	
Treasurer.	
2,549.62 less previously acknowl-	
edged under School Fund, 60.77	2,488 85

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
Treasurer,	700 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter St. Cong. s. s. 71;	
Bethel, 2d Cong. s. s. 1 50; North Booth-	
bay, Cong. s. s. 2; Phippsburg, Cong. s. s.	
3; Yarmouth, Cong. s. s. 30;	112 50
NEW HAMPSHIRE — Haverhill, Cong. s. s.	
25 35; South Ackworth, Cong. s. s. 6 1/2 cts.	25 95
VERMONT. — Brattleboro, Centre Cong. s. s.	
30; Dorset, Cong. s. s. 25; Franklin, Cong.	
s. s. 2; Granby and Victory, Cong. s. s.	
4; Holland, 7 s. s. scholars, 70 cents; Mid-	
diebury, Cong. s. s. for boy in Kijoto	
school, 32; Norwich, Cong. s. s. 13; St.	
John-bury, South Cong. s. s. for Normal	
sch. of at Harport, 126.25; Stratford, Cong.	
s. s. 6 70; Windham, Cong. s. s. 3 54;	243 19
MASSACHUSETTS. — Amherst, 2d Cong. s. s.	
5; Auburndale, Cong. s. s. for school at	
Satara, India, 40; Bridgewater, Central Sq.	
s. s. for pupil in Mr. Washburn's school,	
Madura, 20; North Leominster, Cong. s. s.	
14; South Williamstown, South Cong. s. s.	
12.56; Sunderland, 1st Cong. s. s. 17.16;	
Webster Frankie's "Frog," 50 cents;	109 22
RHODE ISLAND. — Tiverton, Cong. s. s.	4 42
NEW YORK. — Chenango Forks, Cong. s. s.	
2 60; Sherburne, 1st Cong. s. s. 112.45;	115 05
NEW JERSEY. — Stanley, Hillside Miss. s. s.	14 08
ILLINOIS. — Illini, Cong. s. s. 2.50; Sandwich,	
Cong. s. s. 5;	7 50
MINNESOTA. — Plainville, Cong. s. s.	8 00
IOWA. — Bellevue, Cong. s. s. 2.10; Davenport,	
German Cong. s. s. 2.25;	4 36
WISCONSIN. — Columbus, Cong. s. s. 1; Sparta,	
Cong. s. s. 11 30;	12 30
CALIFORNIA. — Oakland, Mrs. Seth Richards,	
75; San Francisco, Mrs. J. Robinson, 25;	100 00

Donations received in August,	65,999 63
" for the Debt, in August,	799 31
	66,798 94

Legacies received in August,	16,494 00
Less — legacy of Mrs. Davies, (see	
Dodgeville, Wis.)	2,147.50—14,346 50
	881,145 44

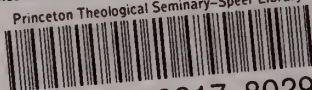
Total, from Sept. 1st, 1876, to August 31st, 1877, \$433,979.82

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Missionary Herald

Princeton Theological Seminary-Speer Library



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